The Living Church

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Editorials and Comments

The Living Church

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THE ANNUNCIATION.

IN the midst of our Lent season, we pause to-day and take up a more joyful strain, in celebrating the festival known in the calendar as "The Annunciation of the Blessed Virgin Mary." In a very real sense this is the Feast of the Incarnation, and our observance of it should voice to the full our appreciation of what it was that the Son of God became one of us, "was made man," and, when He took upon Him to deliver man, did humble Himself to be born of a virgin.

This Feast of the Annunciation takes to itself an added importance, just at the present time, in view of the fact that there seems to be, somewhat even in unexpected places, a wavering, a distrust, a doubt, as to the scriptural doctrine of the Incarnation, and the Virgin Birth of our Lord.

The fact that this festival occurs this year upon a Sunday will give a favorable opportunity to the reverend clergy to gain the hearing of their people, in a resolute defense of the Church's faith touching the Incarnation. The points involved need not be, should not be, presented as uncertain and debatable; but at least it may be said that the minds of our lay people, at this Feast of the Annunciation, should be relieved of all doubt as to their clergy's loyal acceptance of the Incarnation, and the Virgin Birth of our Lord. The occasion is opportune for all of us, layman as well as priest, even the humblest child of the Church, before the altar to bring to our Incarnate Lord the tribute of a faith that knows no wavering:

"God of God, Light of Light, very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man!"

Our thought, too, will rest now most lovingly and with deepest veneration upon the Virgin Mother. We will study with care all that is told us in Holy Scripture concerning her. We will realize anew that the true woman must not lack those graces and excellences of character—faith, trust, and submission to the divine will—which commended Mary of Nazareth to be chosen of God as the instrument of the Incarnation on its human side. Christian mothers especially will remember to-day, as is so well said by Jeremy Taylor, "that the Virgin Mary attained excellence by means of a quiet and silent piety, by internal actions of love, devotion, and contemplation; and that she thereby teaches us that those graces which walk in a veil and shadow make great ascents to God, and are as sure of progress to favor and a crown as the exercise of a more public piety."

"Little children were brought to Jesus that He might lay His hands upon them, and thus sanctify them by the touch of a passing moment; but the same Jesus abode long in His mother's bosom, His spotless Body was formed of her substance, and sanctified her both in what He received from her as man, and in what He gave to her as God" (J. H. Blunt).

"Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women!" B.

The Lord calls for our burdens, would not have us wrestle with them ourselves, but roll them over on Him. Now, the desires that are breathed forth in prayer are, as it were, the very unloading of the heart; each request that goes forth, carries out somewhat of the burden with it, and lays it on God. Tell Him what are your desires, and leave them there with Him, and so you are sure to be rid of all further disquieting care of them.—*Robert Leighton.*

AD CLERUM.

"Vita ista tribulatio. Si non est tribulatio, non est peregrinatio; si autem peregrinatio est, aut parum patriam desideras, aut sine dubio tribularis."—*S. Aug.*

"'Cum ipso sum in tribulatione.' Unde scimus quod nobiscum sit Deus in tribulatione? Ex eo utique, quod in ipsa tribulatione nos simus."—*S. Bern., ser.* 16, *in Ps. Qui habitat.*

"'Cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.' Si ergo acris insurgat tentatio, si daemon, si melancholia, si ira, si cupiditas, si amici, si inimici ingruant, Emmanuelem cogita, eum invoca. Ipse est *El*, id est, fortissimus, qui tuam infirmitatem roborabit, ut facilè omnia adversa, omnia terricula, quin et tormenta superes, virtus enim ejus et gloria in nostra infirmitate perficitur."—*Corn. a Lap., in Isa.* 7.

"In Machabaeorum libris legimus, oblatum pro mortuis sacrificium; sed et si nusquam in Scripturis veteribus legeretur, non parva est universae Ecclesiae, quae in hac consuetudine claret auctoritas, ubi in precibus sacerdotis, quae Domino Deo ad ejus altare funduntur, locum suum habet etiam commendatio mortuorum."—*S. August., lib.* 1.

FINAL AUTHORITY—THE CHURCH OR THE PRIEST?

THE question is sometimes raised: if a priest finds in the Bible, or even in his reason, or supposes he finds, teaching that contradicts the creeds, is he not to accept such teaching as possessing an authority greater than that of the creeds? Can he be held to be untrue to the Church or untrue to Christ if he teaches what he honestly believes to be Bible or reasonable doctrine, though it may not altogether square with the doctrine of the creeds?

The question is of importance, and should not be hastily dismissed. It has large bearing on the question of the loyalty or disloyalty of any priest whose private judgment has led him to disbelieve in any statements of the creed, while still feeling that he is entitled to retain his place in the Church's ministry.

Let us state the strongest case for such an one. He is under every obligation personally to study the Scriptures. He has been admonished at his ordination to guide the flock committed to him "with doctrine and exhortation taken out of the Holy Scripture." One of his ordination vows recites that he is "determined, out of the said Scriptures, to instruct the people committed to [his] charge, and to teach nothing, as necessary to eternal salvation, but that which [*he*—not "the Church," be it observed] shall be persuaded may be concluded and proved by the Scripture." Certainly, he may logically add, "this appeals to my judgment alone as to what 'may be concluded and proved by the Scripture.'" Again, he promises to be "diligent . . . . in reading the Holy Scriptures, and in such studies as help to the knowledge of the same." Why, he may ask, should I study, if not to learn? And why should I learn, if not to teach?

He turns to the Articles of Religion, and learns that —

"Holy Scripture containeth all things necessary to salvation: so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation" (Art. VI.).

He finds that the ground on which the Creeds are to be accepted is that "they may be proved by most certain warrants of Holy Scripture" (Art. VIII.). He finds it distinctly stated that—

"It is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. . . . The Church . . . as it ought not to decree any thing against [Holy Writ], so besides the same ought it not to enforce anything to be believed for necessity of Salvation" (Art XX.).

On these several grounds, he maintains the right to test the creeds by his own personal appeal to the Scriptures; and if, in his judgment, the doctrines of the creeds are not proven by that test, he feels at liberty to disregard them.

This, if we understand it aright, is the position of those in the Church who maintain the right to teach what they discover in their reading of the Scriptures, rather than what the Church teaches in her creeds. What is to be said of the position?

LET US DISCOVER first what is the authority and position of the Church, and we shall then recur to the personal responsibility of the individual and seek to harmonize the two.

The Protestant Episcopal Church in the United States of America does not purport to be the whole of "the Church" to which the revelation of Almighty God was given, to which the guiding inspiration of the Holy Spirit was promised, and against which the gates of hell shall not prevail. This distinction is shown in the very title page of the Prayer Book. The Sacraments, Rites, and Ceremonies for which offices are there provided, are Sacraments, Rites, and Ceremonies "of the Church"; the particular mode of rendering them, as set forth in the Prayer Book is that "according to the use of the Protestant Episcopal Church in the United States of America."

This distinction is vital, and it runs throughout the book. One need only to turn to the *Prayer Book Concordance* at the word *Church* to discover that while the word sometimes refers to a Church building, and sometimes, properly qualified, refers to particular national Churches ("this Church," "the Church of England," "the Church of Jerusalem," "the Church of Rome," etc.), the force of the term, when not shown by the context to be narrower, is to identify it with that greater body described on the Title Page as "the Church," in the Apostles' Creed as "the holy Catholic Church," in the Nicene as "one Catholic and Apostolic Church," and in the Ordinal as "the Church of God." We do not pause to make selections from among the multitudes of examples of this larger use of the term. It runs especially throughout the prayers and collects, the Ordinal, and the Articles. We believe that such use may be said to be unquestioned. Obviously, it follows that "the Church" is larger than "the Protestant Episcopal Church"; her creeds of wider force than the local voice of the P. E. C.; her authority greater than that of bodies or of standards set forth by General Convention.

This is the body of which the general statement is made in Art. XX.: "The Church hath *power* to decree Rites or Ceremonies, and *authority* in Controversies of Faith." Its "power" to "decree Rites and Ceremonies" is then limited by the proviso that "it is not lawful for the Church to ordain anything that is contrary to God's Word written"; and its "authority" is so to be executed that it may not "so expound one place of Scripture that it be repugnant to another," nor "decree anything against [Holy Writ]; so besides the same [Holy Writ] ought it not to enforce anything to be believed for necessity of Salvation." In the Preface to the Prayer Book it is held that the power to make provision as to worship and as to discipline adheres to a national Church, only "provided the substance of the Faith be kept entire." Those things which a national Church has authority to alter are "what cannot be clearly determined to belong to Doctrine." The Church may define but may not alter the Faith.

But notwithstanding these limitations, "The Church hath . . . . authority in Controversies of Faith." The same cannot be said of the individual.

If then, the crucial point is reached—as sometimes it is—in which the Church teaches that one doctrine is in accordance with "God's Word written," and the private judgment of an individual priest leads him to believe that such doctrine is not thus in accord, it is clear that one or the other must give way. Do the several citations we have made in the first section of this consideration, empower the priest to teach such private judgment, when it is contrary to the Church's doctrine?

To hold that they do, is to rob the Church of any teaching office. The Church is certainly estopped from teaching that which is contrary to the Word of God; but so is the priest, who in like manner is also estopped from teaching what is contrary to the word of the Church. It simply begs the question for the priest to say that the Church cannot compel him to teach doctrine that is not found in the Bible; the question is, shall the priest or the Church be the ultimate authority as to what doctrine the Bible teaches, when they disagree? Certainly, if they disagree, one or other must be wrong. Who is to determine between them? The answer is clear: "*The Church* hath . . . authority in Controversies of Faith." The Church, in other words, is bound to hear the case impartially, and to determine whether she or the individual priest has, in fact, taught "contrary to God's Word written." Neither party has authority so to teach; but the Church has authority to determine the question.

Any other hypothesis quickly lands one into absurdity. All the canonical declarations, ordination vows, canons, collects, offices, liturgy, rubrics, constantly assume the paramount authority of the Church over that of the individual student. Let one test the doctrine of the supremacy of the individual over the Church, by the requirements of manifold portions of

the Prayer Book, and he will see how quickly the doctrine breaks down. The assumption of the authority of the Church, directly asserted in Article XX., underlies every office, every rubric, every utterance for which provision is made in the Book of Common Prayer.

HOW THEN are we to interpret the requirements laid on the priest, of personal study of God's Word and of personal responsibility for the truth of his utterances? Plainly enough. The priest must, by study, first *convince himself* that he can honestly teach the Church's doctrine, before he applies to be ordained. The Church wants no automatons for her teachers. So far from stifling the intellect, she insists upon its active exercise. The priest must teach the Church's doctrine *with his intellect*. So, when she exhorts the candidate for the priesthood to teach "with doctrine and exhortation taken out of the Holy Scriptures," she means precisely what she says; the priest is to delve into the wealth of her treasury and apply what he finds to the individual souls committed to him. He is not to act as a phonograph. Therefore, the ordination vow that the priest is "determined, out of the said Scriptures, to instruct the people committed to [his] charge, and *to teach nothing, as necessary to eternal salvation, but that which [he] shall be persuaded may be concluded and proved by the Scripture,*" is of the utmost importance. It establishes his good faith. It restrains him from entering the ministry when he does not believe that which he must teach.

He is not to be a parrot-speaker. He must teach what he believes to be true. But the vow is not the definition of what he covenants positively to teach; that follows in the answer to the very next question:

> "Will you then" (*then, i.e.*, because of the establishment of your own good faith) "give your faithful diligence always so to minister the Doctrine and Sacraments . . . as the Lord hath commanded, and as this Church hath received the same . . . ?" "I will so do, by the help of the Lord."

This is the vow that tells *what* the priest will teach; but it would be sacrilegious for him to utter it without first establishing by a prior vow the fact that his own "persuasion" accords with this "Doctrine." The Church makes sure first that there is no discord between the two. She desires neither the priest who will preach a private judgment that differs from her own doctrine, nor one who will preach her doctrine when it differs from his private judgment. She insists upon the two requirements co-existing in due balance. The priest must be honest to his convictions, and he must be faithful to the Church's doctrine. She requires him to affirm both. If there afterward be discord between the two, so that he cannot teach what he believes he has found in Holy Scripture without running counter to the Church's doctrine, nor the Church's doctrine without running counter to what he believes to be true, he is not permitted to elect which of these two vows he will keep while breaking the other; his two coördinate vows leave him no option but to cease to teach at all. It is folly to maintain that he may keep the one vow apart from the other. He stultifies himself alike when he teaches his own doctrine or the doctrine of the Church.

And the next vow carries the covenant still higher, in an ascending scale. Having sworn to teach from personal conviction, and to teach the Church's doctrine, he is then in position further to promise "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." This vow may even compel him, in the name of the Church, to pronounce a verdict against a brother priest who may perchance have fallen into an intellectual quagmire, in which his intellect runs counter to the Church's doctrine, and his conscience runs counter to the Church's moral law. If duty require this of the priest, it is only what he has sworn to do. He makes his own ordination vow a perjury if he does not fulfil the obligation to the letter. We need hardly add, in the words of solemn warning addressed to a Bishop at his consecration, which apply equally to a priest who may find himself bound to act in a judicial capacity: he must "be so merciful that [he] be not too remiss; so minister discipline that [he] forget not mercy." Neither can it be necessary to add that in any judicial process he must act strictly according to law.

And a like interpretation must logically be given to Articles VI. and VIII. which we have cited above. If a priest unhappily reaches a conclusion that the Church is requiring something to be "believed as an article of the Faith, or be thought requisite or necessary to salvation," he is not thereby absolved from his promise to "minister" her "doctrine"; he is simply estopped by virtue of his vow to teach only what he "shall be persuaded may be concluded and proved by the Scripture," from teaching at all.

AND THE END of the matter is this. By a series of three vows, in an ascending scale, the Church seeks to protect her ministry from unfaithful teachers. She does this by requiring first the proof of intellectual honesty in the candidate for the priesthood, in swearing that he will "teach nothing as necessary to eternal salvation, but that which [*he*] shall be persuaded may be concluded and proved by the Scripture"; second, the direct promise that he will "minister the Doctrine . . . as this Church hath received the same," the two vows together indicating that there is no antagonism between the candidate's private judgment and the Church's doctrine; that he will be equally true to both; and third, that he will teach such doctrine courageously, and will "be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

A priest who fulfils these three vows coördinately is a loyal and faithful teacher in the Church; and one who can fulfil only one or only two of the three, stultifies himself and his conscience whenever he dons the priestly vestments of the Church, or when he stands in her pulpit to preach a sermon.

ONE of the hopeful indications—perhaps we should say results—of the larger unity of to-day among American Churchmen is to be found in the ability of parishes in the same city to work harmoniously together, as they are doing almost everywhere to-day, but as was quite exceptional even a decade ago. Hardly a city lacks united noon-day services during Lent or at least during Holy Week this year, and many instances of other inter-parochial services on week-days are constantly being reported in our columns. The Brotherhood of St. Andrew has been a large—perhaps the largest—factor in this expansion of Church interests beyond that of a single parish. Church clubs, coming somewhat later into being, have served a similar purpose.

Boston churches have lately published a combined Lenten folder representing the several parishes, and details of services at Emmanuel and Trinity appear side by side with those at the Advent and St. John the Evangelist's. It means something when Churchmen of all the parishes are ready to circulate the information that at St. John the Evangelist's, "Confessions will be heard at the following hours," that "Instructions on the Catholic Faith and Practice" are given on week-days, and that every day begins with "Mass"; while the announcement of the evening Communion of Maundy Thursday at Emmanuel, on the page facing it, shows a like willingness on the part of Catholic Churchmen to give information of services that appeal to others rather than to themselves. We suspect that the Brotherhood of St. Andrew is to be credited with the publication of this circular, as with so many truly broadening measures in bringing together Churchmen of varying schools of thought.

And this happy tendency reaches its climax in the news of the general debt-raising plan adopted in the diocese of Washington, under the influence of its statesmanlike Bishop, in which work is to be done toward the extinguishment of debts of all churches alike, high and low, definite or colorless in Churchmanship, simply because they are the Church's appointed agencies for performing the Church's work among different people. How impossible would so broad a measure have been, twenty years ago!

This larger unity between parishes in cities, where petty frictions so frequently disturb the cordial relations that ought to exist between them, is one of the happiest auguries for the Church's future.

IN printing certain letters relating to Dr. Crapsey and returning others to their writers, as we have been obliged to do, we are merely carrying out our announced intention of permitting in our columns no discussion of the immediate issue now before an ecclesiastical court. This does not mean that the consideration of abstract questions at issue must be suspended, so long as they are not treated as applying directly to the question of the guilt or innocence of the defendant priest, nor yet that matters not embraced within the charges against him—as in the treatment of the subject of the *Theotokos* by a correspondent in this issue, which would be excluded if it had been made the subject of one of the charges—are ruled out.

It does mean that all discussion of considerations touching

the guilt or innocence of the defendant under the charges formulated, or of the propriety, the sufficiency, or other technical questions relating to the presentment, or to legal questions growing out of the trial as it progresses, must, in our judgment, be held inadmissible pending the determination of the diocesan court. These are questions upon which it would be improper for any attempt to be made to influence the views of members of the court. We ask correspondents to guide themselves accordingly.

Let Churchmen afford every opportunity to the accused priest to justify himself and to rebut the charges made against him. Let there be neither conviction nor acquittal that rests upon a wresting of words out of their reasonable meaning. Let law, ecclesiastical and common, reign supreme in the administration of the trial; and let there be no verdict that does not rest upon not only the evidence, but also upon the law, intelligently applied.

Truth can never be established by lawless administration of law, civil or ecclesiastical.

THE "breadth of the Episcopal Church" may perhaps be deemed to be shown by the following item, clipped from a secular paper:

"J. P. Morgan has been asked by Pope Pius X. to become financial agent of the Vatican, and probably will take charge of the funds of the Church, with the object of increasing the revenues of the Holy See."

Mr. Morgan was credibly reported, not many years ago, to have offered a large sum of money to our own Board of Missions—it is to their credit that, according to the same report, they refused it—on condition that no appropriation should be made to the diocese of Fond du Lac.

Mr. Morgan evidently has larger sympathy with the holy see of Rome than with some of the holy sees of the communion for which he is triennially chosen as a legislator by its metropolitan diocese.

We ought to add that we do not vouch for the accuracy of either of the reports mentioned above. The first is a newspaper item and the second a persistent rumor of several years' repetition and never denied.

IN keeping with the reform of abuses in Washington, it is a pleasure to learn that the House committee on Agriculture has reported its recommendations for next year's appropriations with that for the distribution of free seeds by congressmen eliminated. A more unblushing and notorious instance of legalized "graft" than this practice of free distribution of seeds at government expense has probably never existed. What was once a commendable plan for encouraging farmers to experiment in new crops or to try new plants by giving them the seed, long since became a notorious grab for miscellaneous marketable seeds, which were sent as free gifts to such of their constituents as congressmen delighted to honor. Government subsidies for providing canary bird pets for the farmer's wife, or spring sunbonnets for his daughter, would be quite as reasonable. Yet the modern congressman is singularly responsive to the "call of the wild" for something "free," and it is said to be a question whether the ancient farce can be eliminated from the appropriation bill in the House itself.

If the people at large could be induced to tell their congressmen that they do not care to be treated as paupers for the benefit of the congressman with fences to mend, the reform might in time be made.

ANSWERS TO CORRESPONDENTS.

ALBANY.—The first words of the Latin version of the 83d psalm are: *Deus, quis similis erit Tibi?* The interrogative form is changed to the declaratory both in the P. B. and in the King James versions in English, but the Latin headings retained in the Psalter invariably reproduce the exact Latin rendering.

E. L. R.—We have no information, but should doubt the accuracy of the statement.

A SUBSCRIBER.—The American Prayer Book does not authorize the omission of the *Gloria Tibi* during Holy Week or at Requiem celebrations, though there is good liturgical precedent for such omission. The *Laus Tibi*, being extra-liturgical in our service, might well be omitted at those seasons.

ANXIOUS INQUIRER.—(1) Man needs a Redeemer because it is obvious that every man individually, and the human race as a whole, continually falls into sin, quite regardless of the question whether the first chapters of Genesis are to be deemed historical in the modern sense or only allegorical.—(2) The "Bible is the Word of God" in the sense that every portion

[*Continued on Page* 728.]

YORK CONVOCATION DEMANDS RELIGIOUS EDUCATION

Impartial Treatment Demanded for Church Children

FILLINGHAM APOLOGIZES AND RECEIVES TWO YEARS' SUSPENSION

Lent in London

FUNERAL OF THE BISHOP OF ARGYLL AND THE ISLES

The Living Church News Bureau
London, March 6, 1906

I WILL now give a brief report of the proceedings of York Convocation at its February group of sessions, which from lack of space could not appear in my last letter.

The chief subject for consideration was, as at the simultaneous meeting of Canterbury Convocation, the Education question; but dealt with somewhat more boldly than in the Southern Province. In the Upper House, where the Archbishop presided, the Bishop of Manchester moved:

"That in view of further educational legislation, the principles which Churchmen ought to maintain are:—

"(1) Religious education as well as religious instruction.

"(2) Liberty for parents to secure religious education for their children without being penalized on account of their religious convictions.

"(3) Impartial treatment by the State of all forms of religious belief, whether denominational or undenominational.

"(4) Maintenance by the State of trust-deeds formed by invitation of the State, and on the part of trustees of school buildings determination to hold their trusts sacred and inviolable."

To the first paragraph of the motion the Bishop of Sodor and Man moved an amendment, based upon his objection to denominational tests for teachers, and the Bishop of Durham seconded. This was strongly supported by the Bishop of Carlisle, who is giving a "lead" to the Undenominationalists—men like the Deans of Carlisle and Ely and Canons Beeching and Hensley Henson. The amendment was ultimately defeated, and the paragraph carried. The other portions of the motion were also carried, the second paragraph in a slightly amended form.

The Bishop of Manchester afterwards moved:

"That this House advises all Churchmen to petition both Houses of Parliament in favor of these principles, and further recommends to all Church parents of children in Church schools the following form of petition:—'Inasmuch as it is a vital principle of the Church of England that her children shall be educated in the faith of the Church, we, being parents or guardians of children in ——— school, desire that our children shall continue to receive their education in Church schools as heretofore, and demand such education in the name of religious freedom.'"

This was adopted after acceptance by the mover of an amendment by the Bishop of Carlisle to insert the words "as set forth in the Church Catechism" after "faith of the Church." A resolution was also passed recommending all trustees and foundation managers of Church schools to take organized action, without loss of time, in defence of their trust deeds.

In the Lower House, where the Dean of York (Dr. Cust) presided as deputy for Chancellor Espin, who was reëlected as Prolocutor, the Dean of Chester (Dr. Darby) moved:

"Inasmuch as it is essential to religious liberty and a vital principle of the Church of England that children shall be educated in the faith of their parents, this House is of opinion that as a matter of justice Church children shall continue to receive this education as heretofore in Church schools; and also that Church instruction shall be given to Church children in provided schools during school hours."

The Archdeacon of Macclesfield seconded the motion. The Dean of Carlisle (the Very Rev. C. J. Ridgeway) moved the previous question, and Canon Argles (York) seconded. This was opposed by the Rev. C. N. Gray (Helmsley), Canon Lambert (Hull), the Dean of Manchester (Dr. Maclure), and the Archdeacon of Blackburn. The previous question was then put and rejected by a large majority. The Dean of Chester's resolution was ultimately carried with only one dissentient. Canon Norris (Barnsley) then moved the following as a preamble:

"That no settlement of the education question will be satisfactory, or is likely to be permanent, which does not put within the reach of all parents, religious education such as they approve for their children."

The resolution was adopted by 29 votes to 28. It was also decided that the Archbishop be requested to summon a special meeting of the Provincial Synod to consider the proposed Education Bill as soon as convenient after the Bill was printed, the

House further suggesting that representative laymen should have an opportunity of formally discussing the Bill at the same time. Both Houses of Convocation adopted an Address to the Throne, similar in terms to that discussed and voted in the Southern Province. Convocation of York was eventually prorogued to May 2nd.

Both by the Church Schools Emergency League and the National Society, proposals are being considered for the formation of a League of Church Parents in defence of definite religious teaching in Church schools, and to this end a pamphlet has been issued by the National Society, entitled *An Appeal to Parents*. In a recent speech in his diocese, the Bishop of Manchester, referring to the proposed Parents' League, said:

"Everything rests with the parents of the children. I hope we shall see not only in this diocese, but throughout the country, a great League of Church Parents formed. This League will demand in the name of religious freedom that their children shall be brought up as they have been hitherto in Church schools and under Church teachers. You are not going to get it by applauding Bishops, but by hard work, because you are thoroughly persuaded of it yourselves."

In the case of the Bishop of St. Albans against the Rev. R. C. Fillingham, vicar of Hexton, before Sir Lewis Dibdin, the defendant has written to Sir Lewis that he has come to the conclusion that he ought to submit himself to the Court. Sir Lewis Dibdin, in delivering further judgment, says:

"I am glad to be able to say that Mr. Fillingham's submission relieves me from the necessity of depriving him of his benefice, but I think his wrongful acts must be the subject of censure, and that the sentence cannot be other than severe. He has been guilty of an outrageous offence against the Church of England's Constitution in a very important particular. I note that he says he did not know at the time of their commission that his acts were unlawful. I think, as a man of mature age and good understanding, he ought to have known that his acts were wrong. Further, his offences have been aggravated by persistent contumacy towards his Bishop, and they have caused scandal which is notorious. Under these circumstances, I suspend Mr. Fillingham from office and benefice for two years. I monition him not to offend again, either by repeating his act of so-called ordination, or of contumacy against the Bishop of St. Albans' lawful commands, or of intrusion into parishes in the Diocese of St. Albans other than his own by officiating or preaching therein without the Bishop's license."

The "suspension," he added, is to be published in the usual way at Hexton on Sunday, March 11th, and will run from that date. Mr. Fillingham must pay the promoter's cost of this suit.

A deputation of 20 Oxford undergraduates waited upon the Bishop of London at his official town residence in St. James' Square on Thursday last and presented him with a pastoral staff on behalf of a large number of undergraduates of Oxford University. The formal act of presentation was made by Mr. Cornwallis, President of the University Athletic Club. Accompanying the gift was a book containing 400 signatures of the subscribers, together with a cheque for the balance of the subscriptions, made out to the East London Church Fund. The Bishop, in acknowledging the presentation, said he was glad to learn that the idea originated before the "little breeze" which followed his last sermon at Oxford. He felt sure the confidence with which they honored him was largely founded upon the fact that he was not afraid to speak the truth to their souls. As he carried the staff about the diocese, he would seem to hear the voice of his old University repeat to him the Archbishop's charge in the Consecration service. The presentation was followed by a short service in the chapel at London House, when the Bishop dedicated the staff, and gave the deputation his blessing, holding the staff in his hand.

The staff is made of ebony and silver, enriched with carbuncles. The crook preserves the simple outline of the customary South of England shepherd's crook. It rises out of a ball of wattle—the wattle of the sheep fold—suggesting the larger authority of the Church through which the Bishop's authority is derived.

The Bishop of London began his Lenten Mission in North London on Sunday week at St. Michael's Church, Highgate, and announced that the mission is to have as its special message the Office and Work of the Holy Spirit. It is to be conducted on the same lines as his first Lenten Mission (to the West End) last year.

The Bishop of Worcester is also conducting a Lenten Mission in his diocese, though, owing to the largely rural character of the Worcester diocese, under very different circumstances from those of his brother of London's Mission. Accompanied by clergy, consisting of some of the Honorary Canons of Worcester and others, the Bishop is perambulating the parishes in four of the Rural Deaneries, giving addresses and seeing his people in their homes as well as in church. It is stated that many of the villages have not before received any such visits from their Bishop within the memory of the inhabitants.

The published lists of special Lenten preachers in London include quite a number of familiar names. It has long been a saying among some of the clergy that Father Benson, S.S.J.E., is like a rubber ball, and surely never was this simile more apropos in respect of him than now, when he is so aged and infirm, in view of the announcement that he is to give a course of sermons on Thursdays in Lent at the Church of St. Margaret Pattens, Rood Lane. There are also four other Fathers of the Cowley St. John community among the Lenten preachers: Fr. Hollings at St. John Baptist's, Kensington; Fr. Waggett at St. Saviour's, Pimlico; and (under the auspices of the C. S. U.) at St. Stephen's, Walbrook; Fr. Conran at St. Cuthbert's, Philbeach Gardens; and Fr. Cary at St. Andrew's, Wells Street. Fr. Black—formerly of the S. S. J. E.—is preaching at St. Augustine's, Queen's Gate, and St. Thomas', Regent Street. The Rev. A. H. Stanton, senior assistant curate of St. Alban's, Holborn, is announced to deliver no fewer than 40 sermons during Lent; one important engagement is at the Church of St. Vedast, Foster Lane (just behind the General Post Office), where he is preaching on Fridays at 12:30 P. M. Canon Body's engagements are, as usual, numerous. For the last twelve years the London branch of the Christian Social Union has arranged sermons or discourses on social subjects daily (except Saturdays) during Lent. Last year they were given at St. Paul's, Covent Garden, and were by laymen. This year they are being given in the city—at St. Stephen's, Walbrook (just at the rear of the Mansion House). Canon Scott-Holland opened the course on Ash Wednesday, at 1:15 P. M. He is to be followed by Mr. G. W. E. Russell, Rev. F. L. Donaldson, Canon Jephson, Rev. Fr. Waggett, Rev. Conrad Noel, and Rev. Percy Dearmer, each taking a course of five days. Mr. G. W. E. Russell, who is licensed reader in the Southwark diocese, is also (by permission of the Bishop of London) giving addresses at St. Paul's, Covent Garden. Addresses to business women are being given in St. Dunstan's Chapel at St. Paul's on Thursdays, at 8 P. M., by the Rev. George Brett. It may be well to add here to these names of Lenten preachers one which is not down in the published lists—that of the Rev. Lord William Cecil, rector of Hatfield, and the second oldest son of the late Lord Salisbury. He is preaching at 1:15 P. M. every Friday at the Church of St. Lawrence Jewry, close by the guild hall.

The funeral of the late Bishop of Argyll and the Isles, which took place on the 21st ult., was marked by much solemn ceremony. The body of the deceased prelate, attired in Mass vestments, and mitred, was laid out in the chamber in which he died, a crucifix and lighted candles at its head, and flowers and other lighted candles being placed about the room. On the evening preceding the day of the funeral the body was placed in its coffin and conveyed to the chapel in the Bishop's house. On the following morning there was an offering of the Holy Eucharist for the repose of the Bishop's soul, both in the Bishop's Chapel and in St. Bride's, Nether Lochaber, where the interment was to take place.

The funeral procession to St. Bride's (three-quarters of a mile distant from the Bishop's house) was formed by, among others, the local Volunteer Corps, with their pipes and drums playing Highland dirges, a priest bearing a processional cross and two priests bearing the pastoral staff and mitre of the deceased Bishop. At the entrance to St. Bride's cemetery the coffin was transferred to the Dean and five other priests of the diocese, to be borne into the church. The procession was there met by the Primus of the Scottish Church, in cope and mitre, the Bishops of Glasgow and Moray, and Bishop Richardson, with their chaplains, and by clergy of the diocese. The altar was ablaze with lights, and six tall tapers burned around the bier in the centre of the chancel. At the conclusion of the Burial Office at the grave in the cemetery the late Bishop's pipers, in Highland costume, played the lament "Lochaber no more," marching to and fro at the foot of the grave. It was calculated that about a thousand persons were present at the obsequies; among the vested clergy was the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn.

A portion of the spandrel of the vaulting to the northeast of the feretory of Winchester Cathedral closely adjoining Bishop Waynflete's chantry, fell a week ago last night and was discovered on the following morning. There is a hole through to the roof and about half a load of debris came down. Other portions of the adjacent vaulting are in danger, but are being

watched. This failure is in the portion of the vaulting which hitherto was believed to be the soundest, as it is on the south side. It was possibly caused by concussion from the work now in progress. J. G. HALL.

FILLINGHAM, SUSPENDED, WILL VISIT AMERICA.

ACCORDING to the New York *Tribune,* Mr. Fillingham, who has been suspended for two years in England from the exercise of his priesthood, declares the suspension will not deter him from joining with "our sister Protestant churches in fighting the dangers of priestcraft."

Mr. Fillingham had a fortnight to consider his position, but before the end of that period he wrote a letter to his Bishop accepting the suspension. His letter said:

"I took the action that I did mainly as a protest against certain abuses in the Church of England, but in your judgment your Lordship hinted that the fact that the Ritualistic party defies the law does not justify me in imitating it. Though the Ritualists are in rebellion against the highest courts in the realm, repudiate all authority, civil and ecclesiastical, and flout the King himself, this does not justify the action on my part which your Lordship has declared to be illegal; and I regret it, and will not imitate the bad example of the Ritualists for the future."

He is said further to have declared his intention of spending the two years of his suspension in his "anti-ritualistic" crusade, in England and America.

LAST WORDS OF THE BISHOP OF ARGYLL.

PATHETIC interest attaches to the last words addressed by the late (Scottish) Bishop of Argyll and the Isles to his diocesan Synod which was about to meet, when the Bishop was conscious that his last hours were drawing near. The Bishop wrote to the Synod the following letter, reprinted here from the *Church Times*:

"MY REV. BRETHREN:—Though unable to be with you, I am still able through our Dean . . . to address a few words to you assembled together in the Name of our Lord Jesus Christ (true God and true Man), whom we love, and whom we must try to serve in the power of the Holy Ghost, whom He has sent unto us from the Father, and without whom we can do nothing. All Christians are called to be prophets, priests, and kings unto God and our Father. This is especially true in the case of those who have been called to exercise the ministerial priesthood. You, my brethren, are priests indeed, called upon not only to offer up yourselves 'a living sacrifice, holy, acceptable unto God, which is our reasonable service,' but you are also called very often to celebrate the mysteries of the Holy Eucharist, to offer up the Sacrifice in humble remembrance of His death upon the Cross, who said to His Apostles, 'Do this in remembrance of Me.' You are also called to be kings, rulers of His Church, not by might and power, but by precept and example. And you are also called upon to be prophets indeed. This is a work that can only be performed aright by those who are filled with the Holy Ghost, whose office it is to glorify Christ, the Blessed Master, who said to His disciples, 'He shall glorify Me, and ye also shall bear witness.' This sacred ministry you can fulfil indeed by the preaching of the Gospel.

"In the light of the eternal world, I feel, my dear brethren, more and more convinced of the vital importance (for our own souls, and for the souls of those whom we may desire to benefit) of those doctrines commonly called 'Evangelical.' I do not use this word in its 'Protestant' sense, whatever that may be. What I mean is that in our teaching we should be determined to know nothing among those to whom we are sent but Jesus Christ and Him crucified. We should point to sin as we must see it in ourselves, and then point to Him, nailed to the Cross, as our only hope of pardon and acceptance. We should point to Him risen from the dead as our assurance of eternal life, and we should point to Him ascended into heaven that He might be our advocate with the Father, as well as the propitiation for our sins, 'the Lamb of God upon His throne,' to whom be glory for ever and ever. And now, farewell, my beloved brethren. I would commend you to the grace of our Lord and Saviour, of whom I have spoken, to the love of God our Father, and to the help and protection of the Holy Ghost, now and for evermore. Amen.

"✠ ALEX."

"Such a pastoral," says the Scottish correspondent of the *Church Times,* "was in keeping with the devout personality of him who was chiefly known to Londoners in connection with the Church of St. Alban's, Holborn. It was there that his voice was from time to time heard in the pulpit, and it was there that the friendship between the future Bishop and Fr. Mackonochie was shaped, before it reached the tragedy which subsequently happened in the Forest of Mamore. The connection between Ballachulish and Brooke Street can never be forgotten; and surely from St. Alban's will deep sympathy be extended to those who yesterday buried their dead at Ballachulish."

The *Scotsman, too,* had these appreciative words, quoted by the same correspondent:

"People frequently failed to estimate the uncompromising fixity of belief and purpose that was behind the gracious and unassertive appearance. Those who knew the real man have smiled to hear it taken for granted that he was one easily led and managed by those in his confidence. Fundamentally, he was an Evangelical of the old school. But he was . . . an Anglo-Catholic of an advanced type. Perhaps what fused these two aspects of Christianity into an harmonious whole in the Bishop's case was his profound personal piety and deep reverential devotion of heart and mind."

GREEKS DISAPPROVE THE IRVINE ORDINATION.

THE last three numbers of Ἕνωσις Ἐκκλησιῶν, a fortnightly ecclesiastical periodical, edited in Greek and English by the Archimandrite Teknopoulas, contain unfavorable notices on the re-ordination of Dr. Irvine, a deposed priest in the American Church, by Tikhon, the Russian Archbishop in the United States of America. It is stated that "this incident has nothing to do with the friendship and feeling of the Greek Autocephalous Churches toward the Anglican Churches and their Holy Orders; no Eastern Orthodox Autocephalous Church, Greek or Roumanian, or Servian, or Montenegrin, or Austrian, except the Russian, would approve this untimely act of the Russian Archbishop in America."—*Jerusalem Correspondence of (London) Guardian,* February 28.

NEW JAPANESE SAVIOURS.

THE *Gokyō* in a leading article calls attention to a somewhat extraordinary development in the religious world. It seems that during the past 12 or 18 months there have been a number of persons who claim to be in special communication with God or to be new Saviours of the world, or prophets sent to teach erring mankind. One Miyazaki a short time ago gave himself out to be a prophet, and one Suehiro to be the Saviour of the world. In a recent number of the Buddhist magazine known as the *Myōjō* (Bright Star), the editor, Mr. Yosano Kan, sounds the praises of a certain man calling himself Shichi Zenyū, whose words of salvation are given in that magazine. People are all begged to come to him for salvation. He claims to be able to reform character and teach unadulterated truth. Then a writer in the *Yomiuri Shimbun,* Mr. Kawakami Hajime, whose articles on Socialism attracted some attention last year, suddenly alleged that he had been the subject of a special revelation from God while in a kind of trance, "when for 10 days he did not remember the taste of food." So he stopped writing on Socialism and published a long essay entitled *Daisan-meidō.* This was towards the close of last year. Since that he has published new matter under the title of "The Ultimate Object of Human Life." Then the author of a book which appeared last autumn called *Byōkanroku* (Record of Sickness), Mr. Tsunajima Ryōsen, in the New Year's numbers of the *Chūōkōron,* the *Shinjin* and the *Yomiuri Shimbun* tells the public of his new self-consciousness that he is the Son of God. Many people, says the *Gokyō,* will treat these phenomena with contempt as the silly vagaries of unbalanced minds, but we are not disposed to take that view. To us they seem to be a clear indication of the existence of a certain spiritual craving in the minds of a large number of people; which craving these alleged revelations are intended to satisfy. The notion that we as a people are satisfied with mere intellectual development, that we have no aspirations beyond this is not borne out by facts. Alleged communications with God attract attention and inspire belief because there is something in man's spiritual nature that makes him desire more enlightenment and teaching than he now possesses. That those who are conscious of possessing an unsatisfied craving for something that they have not yet found should often become the dupes of impostors or the admirers of religious monomaniacs is inevitable. But by us Christians, says the *Gokyō,* the presence of the craving for something higher than they possess displayed by so many persons at this time should be regarded as a good omen, and it should be our desire to satisfy this craving by means of the spiritual food Christianity supplies.—*Japan Mail.*

ANSWERS TO CORRESPONDENTS.

[*Continued from Page* 726.]

of it is given by the inspiration of the Holy Spirit upon the human writers; and whether that inspiration caused the human writers to compile from already existing documents, to write in allegorical language (as in the Book of Revelation), in sacred poetry (as in the Psalms), in history, prophecy, drama, or any other form of literature, does not change the fact that all alike was inspired by God, to show men the preparation of the world for the Messiah, and the coming of the Messiah and the founding of His Kingdom, the Church. It is quite legitimate for students of the "Higher Criticism" to seek to discover the several classifications of literature contained in the inspired Word, and to re-classify as allegory what had formerly been reckoned commonly as history; and the Bible remains quite as truly the Word of God after, as before such re-classification. Read Elmendorf's *The Word and the Book* (Y. C. Co., 60 cts.) on this whole subject.

F. E. W.—*Bow Bells* is published in London, the American price being $2.15 per year.

FRANCE IN ITS NEW CONDITION.

Speculations as to Future Events.

BISHOPS WILL CONVENE TO DETERMINE ON THE NEXT STEP.

The Living Church News Bureau
Paris, March 1, 1906

FRANCE.

THE Pope's Encyclical has appeared, been criticized, and no doubt had a certain influence on feelings, and perhaps on the actions of those who are opposing the visits of the Government officials that are occupied in taking the *Enregistrements* in the various churches. The longer the tension continues, the more certain does it seem to be that a very national feeling has been aroused amongst the people on the subject. I ventured to predict, some time ago, when the law of Associations first came into force, and (during M. Combes' time of office) Congregations were being broken up, and their members practically exiled, that *this,* and any other attack on the Church and religious institutions would be borne until the *Indifferents* were aroused.

This is what was then said (*Chaplaincy Quarterly Magazine,* Lent 1904):

"There is, however, a class of persons in the nation, 'the Indifferents,' who will eventually probably play the leading part, and turn the scale. It will be in this way. Thousands of heads of families, fathers and others, are professing Roman Catholics, but do not 'practise.' The squabbles, as they term them, between the Religious Section and the Government are a matter of indifference to them. They call the former 'Fanatics,' the latter—as some French servants call their masters and mistresses—*les Singes* (apes, *sc.* fools).

"But when the time comes that the lack of social principles—inevitable result of non-religious education—shall begin to make itself felt in the family circle, the worthy Indifferents will be awakened out of their fools' paradise. They will have found (as I think the *Westminster Review* pointed out some time ago) that when an entire absence of religious obligation and training and Church influence shall have been realized, the moral restraint of family ties will be obliterated as well. The Indifferents do not care to go to Mass themselves, but the habit of doing so tends, they believe, to keep their wives and daughters 'straight.' And they know too well something is wanted to effect that desirable result. So they will think it a good practice to encourage.

"As the present movement would discourage any control of the kind, as well as all religious educational restraint, they, the Indifferents of the hour, must fall into the opposition, eventually."

Mutatis mutandis it does not seem very improbable that a sort of reaction may be taking place as regards the manner in which the State is looked upon in its "aspect" towards the Church and its possessions. By the people at large it is possible that, to a point, not much notice would have been taken of the treatment of the clergy or the congregations. That the *curés* should be a little bullied by the Government, or that certain associations of monks should have been compelled to leave their homes and seek quiet beyond seas, might have been contemplated by the smiling *Insouciant* of the Boulevard with equanimity. He would say, "It will do the former no harm, and the latter can take care of themselves."

But when it comes to a question of touching *material fabrics,* the churches of stone and mortar, the question is altered. The people say: "The churches are ours." The Indifferents say the same. A certain sneaking fondness clings around the most callous hearts for the old walls, the accustomed shrines, the very chairs and confessionals that have ever been seen in their places for ages. "Law or no law, we should resent an official coming to our private homes, and taking a forcible list of our cherished *Biblots. Madam* would be exceedingly angry. *Monsieur* would probably assault the aggressor."

The same spirit seems to have taken possession of men's minds in the instances before us. I know nine people out of ten, will say: "It is nothing of the kind; it is a pure question of politices, it is a bid for the coming elections." I do not agree with them. No doubt there are political interests involved, but they are not everything in the matter. Look at the composition of the opposing crowds in the churches, who have shut themselves in, and occupied themselves with singing *cantiques* while the *gens d'armes* were hammering holes in the churches' doors, or the employes of the fire brigade pumping water through the broken windows. Amongst them were all shades. The Royalist, the Nationalist, the Republican, and the lower middle classes of man, woman, and child.

Then the movement has been very general, and by no means organized. Organized well, in the individual churches, but not organized throughout the country, as say, the strikes and revolutionary demonstrations in Russia lately. The army is touched, too. Several officers, notably at St. Servan in Brittany, have refused to answer to the call of the civil magistrate, and declined to be requisitioned, or allow their men to be commanded to demolish church doors and walls.

I append that which the *Guardian* says on the matter, not perhaps in the best taste. But due excuse must be made for an organ (of a religious character) of a country that has a very dim understanding of the intrinsic meaning of the word *Church,* or of that which it may mean to a nationality:

"The sputter of opposition to the enforcement of the Separation Law in France continues, the more's the pity. These barricades of chairs, this flourishing of umbrellas in the face of policemen, can do no sort of good and would make the cause of Catholicism ridiculous, if that were possible. Even the refusal of a stray officer or two to give military aid in the execution of the law can have little effect; and the most devoted sons of the Church of France recognize more and more that their country has to be won back to religion by wholly religious means. An interesting light is thrown upon the direction which the thoughts of such men are taking at the present conjuncture in a paper contributed to the last number of the *Revue Catholique des Eglises,* under the title of *Examen de Conscience.* The author, whom we believe to be M. Jacques Chevalier, draws a parallel between the French Church in her present depression and the French State after Sedan, and in the wonderful recovery of the one he discerns a ground of hope for the other, if only the lesson be taken to heart."

"The National Council" of ecclesiastics will meet between the 10th and 23d of March. It will include Cardinals, Archbishops, Bishops, *concordataires — i.e.,* those who were appointed under the former state of things, and the prelates lately named by the Pope to sees in France. These will give to the country its new ecclesiastical constitution. This solemn, plenary, and grandose assembly, called into being so immediately after the Separation, will sit for one day, at the most, two, and will make statutory (*statuera*) the proposals that shall have been elaborated and been prepared previously by a specially appointed committee. This committee is composed of the Archbishops of Paris, Lyons, Bordeaux, Rennes (all Cardinals), and the Archbishops of Besançon and Toulouse, and the Bishops of Nantes and Soissons.

It is difficult to say in what spirit these members of the committee will study this law. Four of them, as a fact, are partisans of the acceptance of it, four of them are for the rejection of it. Five able lawyers will assist the prelates in their study of the question. This preparatory committee will sit for ten days. The plenary assembly will take place immediately after it. Before separating, a certain number of Bishops will be nominated to compose "A Permanent Committee of the Episcopate."

ROME.

At Rome the burning question of the day is the French state of affairs. Rumors of all kinds are afloat, put forward in one journal, repudiated in another. There may perhaps seem to breathe through the whole affair a secret feeling of that which is *not* dissatisfaction, that the course of events has given the Pope more than ever an important position with regard to the Catholic Church in France—one that he has not indeed occupied in this country "in fact" before. Some are born to honors, and some have honors thrust upon them. This conspicuity has been honestly unsought for by the Pope. He has done all that he could to cause the Concordat to be retained honestly. But it was not to be. And the occupier of the see of St. Peter is left "Master of the Church in France."

The Encyclical, which space prevents us from quoting more fully, is fairly summarized in the enclosed article from the *Church Times* of last week:

"A Papal Encyclical has been issued to the Catholics of France dealing with the recent law separating the State from the Church. The Holy Father denounces the law as a departure from the principle of a national profession of religion, a principle recognized in France in the periods of her greatest achievements. He declares that the Separation law is especially offensive, because it takes the Church's property away from her, only to restore it under degrading conditions, to lay bodies the *associations cultuelles.* 'We reprobate and condemn it,' the Encyclical runs, 'as gravely offensive to the dignity of the Apostolic See, to our person, to the episcopate, to the clergy, and all French Catholics,' and significantly adds that the present is a time when, the state of European politics being what it is, unity in the French nation is more than ever desirable. The document, how-

ever, gives no practical guidance, being confined to generalities, but it is understood that certain French prelates are in attendance at the Vatican for the purpose of receiving the Pope's instructions. A representative of the *Daily Express*, who has had the honor of an interview with his Holiness, informs us that he said it is not to be imagined that he will be 'inert,' but that something will certainly be done, even if it is done on the principle of *festina lente*."

GEORGE WASHINGTON.

GENERAL MISSIONARY OFFERINGS CONTINUE TO INCREASE

Satisfactory Report to the Board of Missions in March

RECENT INTELLIGENCE OF OUR MISSIONARY FIELD

New York, March 17.

THE Treasurer reported to the Board of Missions at its meeting last Tuesday, that there had been an increase of $28,395.23 for the six months of the fiscal year, as compared with the same term last year, in contributions. Of this increase $17,584 came from parishes, individual offerings, and Sunday Schools. The total amount of contributions applying upon the Apportionment to March 1st was $260,161.87. The Rev. Herman Page, rector of St. Paul's Church, Chicago, was elected to membership in the Board in the room of the Rev. Dr. Williams, now the Bishop of Michigan. It was, on motion,

"*Resolved*, That the Board of Missions discontinued the appropriation to King Hall for the sake of consolidating the work among the Southern Negroes, and that it does not intend by this action to withdraw its sympathy or approval from the institution."

PORTO RICO.

The Bishop of Porto Rico wrote that Signorita Martinez was about to begin the school at Mayaguez with forty pupils. The Rev. Mr. Mitchell now has five congregations and three Sunday Schools on his hands. It is manifest that he must have help directly. He himself says that a good deal has been accomplished during the past year; conditions being very favorable.

MATTERS OF FEDERAL LEGISLATION.

The Board, turning its attention to Missions in the East, was requested by the President of the American Asiatic Society to name a member of this Board to appear with them at a hearing in Washington the next day before the Committee on Foreign Affairs of the House of Representatives to urge favorable action upon the Foster Bill, defining more strictly the classes of Chinese intended to be affected by the Exclusion Act. Whereupon the Right Reverend, the Bishop of Rhode Island, was so appointed. The Bishop of Washington and the Rev. Dr. McKim were formally requested to visit the Commissioner of Indian Affairs with regard to the present use of Indian moneys for school purposes.

CHINA.

The Bishop of Hankow wrote that he had had an interview with a Chinese merchant whose son had become a student for the Ministry, who said that he did not wish to influence his son, but would give him up to the guidance of God. When the Bishop informed him that his son had already so determined, the merchant rejoined: "Good! I do not crave wealth or fame for him; let God's will be done in him." The boy is the prize scholar in his class and the Bishop says that the father's position under the circumstances means as much devotion for him as for the son, and adds: "I cannot help thinking that there was a proof of the working of the spirit of Christ in the hearts of both the father and the son, for here, as in America, the family of a candidate for the Ministry is likely to be indifferent, or else actually hostile to the devotion of the young man of education and ability." Bishop Roots also said that two more of the graduating class of Boone College had sought baptism, when there would be left only one non-Christian among the seven first graduates of the College. Authority was given to the Rev. Frans E. Lund, now in this country, to make appeal before the Church for $5,500 for the purchase of land and the completion of buildings for the station at Wuhu, according to the plan approved by the Bishop of Hankow.

MEXICO.

The Bishop of Mexico informed the Board of the consolidation of native Mexican work with the American mission in that land, and stated that the native clergy are to bring the Missionary Bishop of Mexico Letters Dimissory, and he is to receive them canonically under his "episcopal care and guidance," when the Bishop of Washington's resignation as Provisional Bishop will be accepted by Bishop Aves on behalf of the Mexican Episcopal Church.

THE LIFE which we are meant to lead under the dispensation of the Spirit who has been given for our guidance into Truth, is one which does not take us out of the world, but keeps us from its evil, enabling us to live a heavenly existence on earth, and so to span over the chasm which divides us from heaven.—*Edward Thring.*

TWO NEW YORK PARISHES CONSOLIDATED

Church of the Archangel to be Known Hereafter as All Souls'

SUCCESSFUL PAROCHIAL MISSION HELD IN YONKERS

The Living Church News Bureau
New York, March 19, 1906

THE consent of the Standing Committee of the diocese of New York was this week given to the consolidation of the parishes of All Souls' and the Archangel. The matter has been hanging fire for a number of months, owing in some degree to opposition on the part of some other of the uptown churches. These felt that if the money from the sale of the All Souls' property on Madison Avenue was to be used in Harlem, some of it should be devoted to the strengthening of the older parishes, and not all put into the Archangel parish, which is of comparatively recent organization.

Under the terms of the consolidation, as agreed to by the two parishes and the Standing Committee, the Archangel name is to be dropped and the church and parish will hereafter be known as All Souls. There will be a re-organization of the present Archangel vestry, so that the new All Souls' vestry will be composed of representatives of both churches. The rector of the Church of the Archangel, the Rev. George Starkweather Pratt, will become rector of All Souls. The church property on Madison Avenue at Sixty-sixth Street belonging to All Souls' Church has already been sold and the proceeds are now to be turned over to the new All Souls'. It is estimated that about $50,000 of the amount will be needed to pay off a debt on the Archangel property and to complete the church and parish house. There will then be left, it is said, something like $200,000 for endowment.

It was in January, 1904, that the rector, the Rev. Dr. S. D. McConnell, and the vestry of All Souls' Church, decided to sell the church property and remove to another locality. In a statement they then made to the pew-holders and congregation, the reasons given for the decision were the growing difficulty of carrying the financial burdens of the parish; the fact that in the immediate neighborhood there were three other Episcopal churches; and the fact that the congregation which gathered in All Souls' during the rectorate of the Rev. Dr. R. Heber Newton was drawn from all sections of the city, and, for the most part, disappeared with the departure of that rector. There was some talk of applying the equity of the All Souls' property to build up a strong central parish in the Bronx, but the plan was found to be not feasible. Ever since there have been various plans and schemes for the disposition of the money. A number of local parishes urged their claims, but the vestry preferred to have the money used in such a way as to perpetuate the old name, and to carry on active work. The union with the Church of the Archangel accomplishes both objects.

The Church of the Archangel was organized in 1888 at the instance of the Rev. Dr. T. M. Peters, late rector of St. Michael's Church and Archdeacon of New York. It was located in the then rapidly growing section lying immediately north of Central Park and east of Morningside Park. The church prospered under the rectorship of the late Rev. Charles R. Treat, but went practically out of existence under his successor. In the year 1898 a few of the scattered members asked the Rev. George S. Pratt, then assistant minister of St. Michael's Church, to aid them in reviving the work of the parish. With the approval of the Bishop, Mr. Pratt was subsequently elected to the rectorship, and a small hall on 116th Street was secured for services. Afterward the services were held in the crypt of the Cathedral of St. John the Divine, and a few years ago the building of a church and parish house on St. Nicholas Avenue near 114th Street was undertaken. There was much difficulty experienced in raising the necessary money for the structure, but Mr. Pratt and his people persevered, building from time to time such parts of the guild house and church as they could pay for, until now it is practically complete. The church now has about five hundred communicants.

CONSOLIDATION OF WORK.

The Rev. A. R. Mansfield, chaplain of the Seamen's Church Institute, requests the announcement that the work of the stations of the Institute formerly maintained at Pike Street and at Coenties Slip, has been consolidated with the Battery Station

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THE PRIEST'S LENT.

By the Rev. George Fiske Dudley.

We hear a great deal about the layman's Lent, and but little of the priest's. There are many books filled with helpful suggestions for addresses and for the application of the rules of self-denial and so forth, with which we are to try and help our people make the season a valuable one to them; but my limited experience has not brought me into touch with very much literature written for the priest, to help him in his Lenten work, looking at him on his official, as well as his personal side. It is obvious, I take it, that the priest's relation to Lent must be different from that of the laity, even though it may be more a difference in degree than in kind.

It is obvious also that the rules and regulations we lay down for others must be closely followed. We must do all that we ask of them and much more. There is the official side of this work as well as the personal. It cannot be denied that Lent is not only the busiest time in his year, but also is unique in his experience. It is the busiest because of its multiplied services, many addresses and instructions and special counsels with his people. He finds them at home more (at least in the cities) and so he takes opportunities not granted at other times to see them.

It is unique because of two things. (*a*) The peculiarly receptive condition of the people's minds and hearts due to greater thought concerning spiritual things; and (*b*) the very nature of Lenten addresses and lectures. They differ from sermons; we talk, not preach. Our aim is to instruct and enthuse, to encourage and warn, and there is a splendid opportunity to do these things in the intimate, informal, discourses at the Lenten Services. Most of us see our people (and generally the same people) every day; and this makes possible a certain connectedness in our talk; some general scheme which, while keeping alive interest and permitting a very thorough and extensive teaching, should be so arranged that an absence once in a while will not destroy the effect. It is with great regret that I see Lent close, because of the closeness of association it has allowed me with my people. I have grown to know them very well, seeing them day after day in church.

And it is unique in this also, that then, at these quiet, informal services without elaborate music, the priest gets an insight into the inner life of his people, which is not possible at other times. There is a kind of reality to them; their very clothes are different. The fine dresses and hats of the women, and the "Sunday go to meeting" suits of the men are conspicuous by their absence. This every-day garb seems to proclaim the real every-day man or woman. We have, as it were, caught them without their "company manners," and it does us good. We feel the sense of opportunity and often are inspired then as at no other time. If it were not for the weekly Celebration, I should almost feel sorry that the Sunday comes to break the spell. It seems as if we were talking to a different set of people altogether on the week-days. If this season is so unique and so full of wonderful possibilities for us to do the work committed to our charge, it is obligatory upon us to use every means to fit us for the best possible use of these forty days. The end we have in view is so vitally important and the time so short that we must study carefully every day's program with a view to making it count; we cannot afford to lose a moment. The farmer brings up all the reserves and works every daylight hour when the grain is ripe, and the time limited before the threatening storms will break. The storm we have to face is the inability to do very much real good in the pulpit on Sundays. This may seem a strong statement, but I believe it is a true one. The congregations are mixed. There are strangers present, people who are not members of the Church at all; also some who, while regular attendants, are not communicants. There are those whom we see only on Sunday morning, and on the necessarily infrequent event of our calling on them. These sit side by side with our own people, the men and women we know well, who have talked with us about themselves. We have twenty or twenty-five minutes for a sermon. In that time we must elucidate some passage of Scripture and apply it to the individual. If we did that thoroughly, it would mean almost as many "points" as there are people we know needing such application, not to speak of the large number we know nothing about, except that they are men of like passions with us. I have used the simile before but it applies here: Whenever I preach to a large congregation on Sunday morning, I feel very much like a doctor before whose door a large number of people have gathered for treatment. Some he knows, others he does not. He has not time to single out each one and find out his trouble, nor can he even call those he knows by name. He can only take some medicine, of various kinds, or perhaps all of one kind, and throw it out to the crowd, saying: "Here is your medicine; if it suits your case, take it; if not, pass it on to some one else and come again next week; perhaps you will get something to help you then." And, because a man frequently does not rightly diagnose his own case, or because the medicine is not a pleasant dose, he often passes it on to his neighbor. When I hear Mrs. A. say, "That was a fine sermon you gave us this morning. I was so glad to see Mrs. X. and Mr. M. there. It must have done them good; they certainly needed it badly enough," I feel sure that my simile is not far wrong. We attract people by the pulpit; we arouse their enthusiasm, awaken their consciences, and cause them to pause and consider; but unless this can be followed up in some way it is seldom permanent.

But think of our opportunity in Lent! With a daily service, we have them in an informal way for forty days. There are only fifty-two Sundays in a year, and the one who attends only one service a Lord's Day, seldom averages forty during the twelve months. We can talk plainly and intimately. In most cases they are our own people; and the influence of these fifteen minute talks is, in my opinion, far greater in moulding character than the longer and more formal addresses on Sunday morning and evening. In my humble judgment we ought to spend more time in preparation for these daily or tri-weekly talks than for the Sunday sermon. I do not mean necessarily in the formation, arrangement, and finish of the address itself, but in the choice of subject and the mode of treatment which will be practical, intimate, and discoursive rather than didactic, polemic, or oratorical.

I knew a priest who spent a goodly portion of his summer outing in preparing his Lenten addresses. His mind was free from distracting thoughts. He had no irksome, petty details of parish administration to bother him; but out in the fields, in a boat on the river, or lying on the ground under the stars, he tried to put his people's cause before his Lord; and by His help, plan how he could best give to them what they needed.

As I said before, to me this is the harvest. We have wonderful opportunities of getting close to our people and helping them. God help each one of us to realize its vital importance to Him, to them, and to us; and to make full use of all the moments given us.

I have spent all this time in speaking of things we all know very well, but it has been done with this purpose: To put us in a suitable frame of mind to discuss intelligently and helpfully the great question of this hour for us, which is: "What am I to do, how am I to live during these forty days so that I can be to my people all I ought to be?" The general answer to this is: "Pray, study, and work," and it is not only a good answer as far as it goes, but it voices what every one of us knows to be the necessary requisites for all the year round. Prayer, study, and work are vitally necessary for the right carrying out of our ordination vows, and hence must be even increased in quantity when the demand is greatest upon us. This is the crux of the situation. The demand for what we have to give is greater during this season than at any other time. Those who come day after day are earnestly seeking help from God. They are stirred with the sense of sin, the desire for forgiveness, the need of the divine grace, and they come to us seeking these things: how to live, how to repent, how to obtain forgiveness and grace. And if the demand is great, insistent, and conscientious, we must have the supply to meet it. There must be services enough, and at such times as will accommodate all who would come. There must be something in each service for the soul to take away. I, myself, believe there ought to be an address at each one, if only for a few minutes, perhaps in explanation of a sentence in the Scripture lesson read or even the Psalm. Have you not felt sometimes that you would like to stop in the service and explain the meaning of the versicles, for example, so that they would not be so mechanically said; or the *Venite,* or one of the prayers when the *Amen* is so faint as to be almost inaudible? And it is certainly possible even at a short service to do this for a minute or two, to lay down a few things for each occasion. I do not believe that we should spare ourselves in the matter of addresses. I believe in the service as much as any one here, but I think a word said after it is over, may be the match to kindle the dry wood of habitual responses into a flame of devotion, and vitalize the service to many of our people. It cannot hurt them if it is not too long; but it may do some one good, and therefore it is justified. And still I have not reached

the main point in this paper. How shall the priest keep Lent? If we are to meet the demands upon us, we must be very careful that the soul, the mind, and the body are kept in good condition. The man who is about to play on a college foot-ball team begins at least a month before the first game to put himself into condition. The trainer knows exactly what will be required of him in the contests, what muscles must be developed, what he must give up and what do in order to stand the strain. I believe that God wants each one of us to train for Lent; and to do that in the right way, we must take into consideration the peculiar demands to be made on us and fit ourselves to meet them. In doing this, it is necessary for us to go outside of the ordinary rules of Lenten observance in some degree. We cannot be just as the layman, because the layman receives more than he gives, and we have to be giving all the time.

There are three things besides those already mentioned which are, I believe, as important to us; because, if our bodies are not in prime condition we cannot work or even study as we ought to do. Those three things are: 1, Rest; 2, Refreshment; 3, Recreation.

I. REST. The man who works at top speed all through Lent without due regard for rest, is like the foolish sprinter who tries to run a half-mile race at a hundred-yard gait. Even if he gets to the goal, which is doubtful, he will be in a state of collapse which will render him unfit for further effort for a long time. Our Lenten season partakes of the nature of a long race in this: that during Holy Week, especially on Thursday, Good Friday, and on Easter Day, we need all our strength, for the demands are extra heavy. If we come to this week jaded and tired out because we have not rested sufficiently, we cannot do the time, the Church, or ourselves, justice. By rest I mean absolute relaxation of mind and body. A portion of each day should be spent either in sleep, or in resting the mind by thinking of other things outside and foreign to our work, or in reading some work of fiction or secular literature which will bring us forgetfulness of all that is filling our lives so full at other times. I believe that evening meetings should be held only when necessary, and then at an early hour, so that we can get away early. Evening calls should be made on the same plan, only when we believe them to be really important. It is a well known fact that two hours' sleep before twelve is worth four after. A great deal of trouble is caused, also, by wakefulness and sleep full of dreams which does not rest. This is due many times to the habit of taking our day troubles and problems to bed with us, or spending our last waking hour, either in bed or out of it, in planning for the morrow. God and our people want us, nay, they need us, to be refreshed and rested on the morrow. If we spend the last fifteen minutes or half hour before retiring (and that at an early hour) after even our evening devotions, in emptying our brains of all the day's doings and our work in every branch; and then when we get into bed not allowing our minds to dwell on anything directly or indirectly connected with our daily life, we will soon fall asleep and sleep without dreams. We must have the rest if we are to be ready for the next day, and the best rest next to dreamless sleep is absolute change of thoughts and surroundings. Such a habit is worth cultivating, and Lent is the time for just such discipline. I do not believe in too much exercise on the one hand or too much study on the other. Rest during Lent is more important than either. Then, too, we must not allow our worries and problems to become cumulative, or we shall be buried under them; it is best to give to each the best we have while it is before us, and then forget it until the proper time comes for its reconsideration. Many a good, earnest man is broken down and rendered valueless because he tried to carry each of his people's troubles all the time. If he had laid each problem aside after doing all he could for it, he would have done better work and his period of usefulness would have been extended. The doctor who carries each patient's troubles all day, into every house he visits, will be broken down in a short time; and, even while at work, will be unable to give each his best care and skill. Rest is as important as work, because without it we cannot accomplish the best results; and as Lent is the greatest opportunity we have to accomplish results, we must see to it that we get our needed amount of rest.

II. REFRESHMENT. Lent is a time of fasting. Almost every one eats too much except the poor man who has not the money to buy it; and yet, except in the extreme case of the destitute, we find the strongest bodies among those who seemingly eat the least. The secret is that not having the money to purchase delicacies and fancy goods, they are compelled to eat simple, wholesome, and strengthening things. We, as a nation, eat too much hot bread, cake, pie, etc., and not enough of the more health-giving foods. Lent is a good time to try to get our people to give up eating so much and to confine their diet to simple foods. We must set the example in this as well as in other things; we cannot expect our people to obey the plain law of the Church if we do not. But we must also remember that in order to get more heat, we have to burn more coal.

1. The reason given for the fasting on the forty days of Lent, exclusive of Ash Wednesday and Good Friday, which we must all observe most carefully, is that it tends to make us think more of our souls and hence leads to "extraordinary acts and exercises of devotion." We know the power and help of self-denial. Abstinence is required because we all need it. The question for the priest is, then, not Shall I fast? but To what extent shall I fast that I may have the much-needed self-discipline, without, at the same time, undermining my strength and effectiveness? The caution perhaps is a needless one, for most of us eat too much rather than too little; but in enthusiasm for improvement in our own natures, and in that zeal which comes from a constant contemplation of the Incarnate Lord on the one side, and the sinful natures we have ourselves, we may be led to the abuse of the law of fasting as it applies to us. The man who works hard all day long cannot fast, nor is it required, as can one who indulges in more contemplation than activity. A member of a religious order whose life is spent in a cell, or library, or oratory, must fast more than the parish priest who works hard mentally and physically all day long and even far into the night.

God wants us to fast, because we need the self-discipline; but God wants us to do His work, and Lent is the time when we can do it most effectively and successfully; and He wants us to be strong mentally and physically so that we can meet the demands made upon us. The people will not be satisfied, they will go away hungry when they have sought food from us,—if we have weakened our bodies with either too much work or too much fasting. The question must be threshed out by each one of us for himself; but if we keep before us the wonderful possibilities of Lent, and so live that we may make the very best of them, even if in doing so we cannot fast as we would, or as we ask some of our people to do, we cannot be called disloyal to our Church or our Maker.

2. I feel, too, that as much harm is done by irregular, rapid, and injudicious eating as by eating too much or too little. The stomach is the barometer of the system, at least to this extent, that if it is out of order, we cannot do our work as we should, either in quantity or in quality. Indigestion is as harmful as sloth or weakness. Time should be taken to eat slowly, regularly, and with due regard to the laws of health. The food we eat, whether much or little, should be of a character to strengthen and nourish. This may seem unnecessary advice, but the faces of many of our devoted priests toward the close of Lent, show that if they had followed such advice, and considered this side of their life as well as the other, they would be better able to do their full duty toward their people. Refreshment, then, is as important and worthy of consideration by the priest as rest, or study, or work of any kind.

III. RECREATION. By this is meant more than pleasure. It means rebuilding; re-*creation*. What has been said about rest will satisfy the first of these definitions; and, to a certain extent, rest and refreshment satisfy the second, but not wholly. Surely we need Lent in which to rebuild ourselves. I once saw an architect on a partially finished building. He had a plan in his hand, and, as he went around, he saw a window frame that was not set in accordance with the design. He pulled it down. He saw some cement that was not properly mixed. He rejected that, and ordered the builder to change the proportions of cement, sand, etc. So he went all over the building, praising some things, and ordering other things done over again. We are working under the Great Architect. He has given us our plan. I am not now referring to our individual lives, but to our work as priests. The Ordination office gives us the specifications. In our Lenten work we can do two things: We can inspect our work carefully by seeing its results upon our parish; and we can also improve our methods of instruction and administration. It is a splendid opportunity to look over the ground carefully, to discard this habit, to learn better from the Great Teacher how to do this peculiar piece of work, to rebuild our defenses all along the line, to renew our allegiance to Christ, to fill our hearts with divine grace and divine love, to come to each duty fresh from divine contact, to re-create our purposes, our ideals, our plans, and to learn from every teacher

we can find, how best to bear our responsibilities and fulfil our obligations.

These three things, Rest, Refreshment, and Recreation, are necessary for the priest if he will be ready to meet the varied emergencies and calls of his work in Lent. Prayer, study, and work—these are the vital things; but to do them thoroughly, to be effective, to bring results, we must use every means to keep the mind clear, the body strong, and the soul enthused. That God may be our Guide, our Counsellor, and our Strength in fulfilling the awful responsibilities which not only Lent, but all the year brings upon us, must be our constant and earnest prayer.

"FIXITY OF INTERPRETATION" AND CRITICISM.

By the Bishop of Albany.

SOME discussion has been going on lately in reference to an expression used in a Pastoral Letter of the House of Bishops—"fixity of interpretation of the Creeds." Perhaps "stability of *interpretation*," which is suggested in its stead, is a better word, but the crux of the question lies in its application. What is meant by interpretation of the Creeds? The Creeds in their vertebral and essential elements are statements of facts. I venture to think that facts are not capable of interpretation. And yet, there are phrases and phases of these credal facts, whose interpretation is variable. For instance, the fact that God created the heavens and the earth is fixed and final; but the manner and the method may well be understood and explained in different ways, at different periods, by different minds. The resurrection of Jesus Christ on the third day is an event, a fact, inexplicable and indefinable, but not a subject of varying interpretation; whereas the belief in the resurrection of the body, so far as it applies to humanity and the future, is capable of various interpretations, any one of which would be quite in accord with the articles of belief. This is still more true of the articles, "the communion of saints," "the forgiveness of sins." It is true of the article in the Nicene Creed, "the Holy Ghost spake by the prophets." Inspiration, somehow, of certain men, but how and to what degree is not defined, and may be therefore variously interpreted. Above all and beyond all, it seems to me the wildest misuse of words to talk about variety of interpretation of the article, "conceived by the Holy Ghost, born of the Virgin Mary." Let us realize the applicability of words to things. We cannot interpret the words "Cæsar invaded Britain," or "Napoleon was exiled to St. Helena." Facts are facts which can only be accepted or rejected, but not interpreted. Infinite liberty and large room are left to interpret *interpretable* things. And it is not bad theology, only bad English, to claim or to allow an interpretation of a positive fact or a historic event.

Again, temperate and timely as the appeal of the Dean of Westminster is, that "criticism must be met by criticism, and not by counter assertion," there are two points in his argument which do not seem to me quite sound: first, his reference to the failure of the scientific mind to see the moral necessity for the Virgin Birth as "the indispensable mode of the Incarnation"; and secondly, that "it finds no direct expression in the writings of St. Paul and St. John." Setting aside the adjective "indispensable," which may not be applied to God's working, and speaking along lines of the scientific way of thinking, is it not true that, given the fact that God was made man, not *a* man in whom God is, the Virgin Birth seems the simplest and easiest way of accounting for the Incarnation? Two natures in one person is a comprehensible thought, but two personalities in one person is inconceivable. The cleavage really is between the *idea* of a good man, into whose human nature Godhead came at some time and in some way, and the *truth* that God the Son, with His divine personality and His divine nature, entered into human nature, "became man." Those who deny any divine personality *to* the Son of God, or any divine personality *in* the Son of Man, may easily count the Virgin Birth as of no importance; but it is asking too much, asking a far more miraculous thing than the Virgin Birth, to ask us, who hold the Catholic Faith as the Creeds set it forth, to believe that somehow our Lord got rid of, put away, the human personality of the ordinary birth, or else was the unimaginable creation of a being with two personalities.

And secondly, if "no direct expression" means no statement of the exact words, then it may be true that we do not find it in the writings of St. John and St. Paul, but St. John (not *beginning* the story of his Gospel until the manhood of Jesus Christ), prefaces it with the intense statement which precludes the possibility of the ordinary human generation, "the Word, in the beginning with God, and God, made flesh." This is God made man, not a man made after the usual way, into whom God comes and dwells in some especial degree. So St. Paul, with an emphatic exclusion, tells the Galatians that "God sent forth His Son, made (or born) of a woman." One dislikes to say, one does not dare to say, that these two positive statements make the Virgin Birth "an indispensable necessity," because there is no indispensable necessity to God. But surely, this being true, the least difficult explanation of the truth, is that given in the Gospels and set forth in the Creeds.

Meanwhile, let the critical study of the Gospels go on in the Dean of Westminster's spirit, not with the expectation that they will be found to lack historical authority or historical accuracy, but with "the faith that is without fear"; facing, as he puts it, "a literary problem utterly unsoluble by any intelligible process," *if* "he were absolutely precluded from believing in the possibility of the Virgin Birth.—*Diocese of Albany.*

HOW TO INTEREST BOYS.

By Charlotte Chittenden.

BOYS to be interested in the Bible must be tactfully managed. The big healthy boy, with well-defined ideas on football and other forms of athletic sports would possibly be a trifle ashamed to admit it, if he was interested in the Bible, for the great fear of the growing boy is that he shall be styled a "goody-goody." Such boys, however, if handled with sympathy, are quite often found to be interested in the character studies of David and Goliath, the meeting of Jacob and the angel, and the feats of Samson, and if they are captivated by these, the rest is easy.

Too much stress cannot be laid upon the fact that the teacher of boys must have sympathy, tact, and a conscientious interest in the work, and that will need much study.

Sympathy with boys that is real, is an immence factor, but the imitation article is soon discovered by the sharp-eyed young American. Sympathy by no means includes a blindness to faults. In fact it takes faults into consideration, and in the right way plans a remedy for them.

Illustrations from modern sources is an aid to interest, and the moment the attention of the restless youth begins to wander, slip in a pat story illustrating the matter in hand, and you will see how the flagging interest comes back.

Our Lord's parables and illustrations are all based on matters of common interest to his hearers, and they all had point, a thing that those used to-day often lack.

A successful teacher will study the columns of papers and magazines for such helps, and, better than this, will study life.

The greatest factor that can be imagined in interesting boys is to give them work to do. Too long have we devised amusements for them; what they want is to devise things, and help make them; that will help others.

TWO NEW YORK PARISHES CONSOLIDATED

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at 1 State Street, where it will be carried on until the proposed new building has been erected.

TWO BEQUESTS.

Among the bequests in the will of the late Mary C. Wallace, which was filed for probate last week, is one of $5,000 for Grace Church, Port Jervis (Rev. U. Symonds, rector), and one for Calvary Church in this city of $10,000.

MISSION IN YONKERS.

A mission began in St. Andrew's Memorial Church, Yonkers, on Sunday morning, March 11th, and continued until the evening of the 18th. The rector, Rev. James E. Freeman, preached three times each day; in the morning he addressed women, treating of such subjects as The Woman in her Home (Prov. xxxi. 28); The Woman in Society (Prov. xxxi. 31); The Woman in Conversation (Prov. xxxi. 26). At 4 o'clock in the afternoon the service was conducted by a large vested choir of forty children, the rector giving a series of special addresses on "The Life of Jesus." At the 8 o'clock service at night, a vested choir of fifty voices, with Mr. Percy Hemus, baritone soloist, led the singing, the rector preaching. The congregations at all these services were very satisfactory, on Sunday the large church being filled. The interest is widespread throughout Yonkers. As a preface to the mission, the rector circulated a tract entitled, *A Mission and Its Purpose.*

THE VIRGIN BIRTH OF OUR BLESSED LORD, AND THE POPULAR HESITANCY ABOUT IT.

BY G. MOTT WILLIAMS, D.D.,

Bishop of Marquette.

THE old phrase, "Knowledge is power," is coming to have absorbing value for the men of our day, and Faith, though regarded still as a traditional virtue, is pushed a great deal to one side, and is rather the subject of apology than of joyful assertion. But in the modern enthusiasm for science, and the profound certainty with which facts are upheld, is it not often overlooked that not only the color, but the very identity of these supposedly sure determinations of science change from year to year? The very zeal now shown in scientific research is a witness to the power of the undiscovered, as greater in its moving effect, than that of any discovery already made. It would not be difficult to show conclusively what we here rather suggest, that Faith, rather than knowledge, is power.

It may also be worth a passing remark that the knowledge which receives the highest honor in our day, and the evidence most attended to, are only a small part of knowledge, and a limited sort of evidence. Knowledge, in a physical sense, is open to peculiar uncertainties. In fact, much of modern physics is devoted to the scientific correction of sensible impressions now seen to be erroneous. So, too, metaphysical knowledge is even more questionable. What the larger part of mankind habitually acts upon with considerable safety consists of impressions, intuitions, convictions not easily explained, accounted for, or analyzed. We know, or act as if we knew, in cases where we depend neither on our intellect nor on our senses. We are perhaps virtuous and could not explain virtue; we may not be clear thinkers but our intimacy with nature may become the despair of student scientists. In other words, knowledge which comes from sympathy, insight, moral conviction, or love, can never be subjected to complete tests. But these things belong in nature just as certainly as eyes and ears or keen intellects, and their conclusions have their important place. Indeed, it must be so, else saving knowledge, even the kind that saves from trouble, must belong only among learned men. Whereas, our hope is for all mankind, and especially those poor who are rich in faith.

Let us go back then to the principle that Faith is a wonderful endowment, "the gift of God," and also, when in control, a great virtue. By this gift and this virtue we accept truths which science has not as yet discovered. These truths our nature stands greatly in need of, and would starve without them, and "God hath revealed them to us by His Spirit." It is not claimed that Faith is always easy; if it were, it would be no great virtue. And as to *the* Faith once delivered to the Saints, "none of the princes of this world knew it," "not many wise, not many noble" were called to it.

Further, before we yield too unquestioning allegiance to this particular age, let us note sharply its deficiencies. The age is poor in art, poor in poetry, poor in imagination. The age is poor in the sentiment of personal and national responsibility. It is an age of unsexed women and men made effeminate by riches not labored for. It has much information but little wisdom; it has observed quickly, sharply, without much sentiment or reflection. The vision of things which most see is like a kaleidoscope, or a crowd in a cosmopolitan center. The age has its greatness, but it has its defects. It can pull down better than it can build up. Why, then, should we accept its hasty, impatient verdict on the wonders of religion which it has never investigated and has not the heart to understand? For, in a sense, much in our present civilization is more heathenish than old heathenism. It is nihilistic.

The modern criticism of the narratives of Christ's birth and life usually proceeds upon the deliberate assumption that they must certainly be full of mistakes, and that every relation of the supernatural must have come from enthusiastic visionaries, or have been a deliberate play upon credulity. Christianity, however, is not and cannot be based on credulity. Bad men are often very superstitious, but good men link only virtue and the wonderful, and the most wonderful with God. Even "His Name shall be called Wonderful," "Wonderful Counsellor" in its full form.

A miracle is nothing so important in itself, save as an index to something else. It is interesting but not necessarily anything further. It may cease to be a miracle on further, narrower acquaintance. And even a divine work might not be the wonder to a future age that it would be to this. It would have done enough if it made us think of God. The Christian's fundamental attitude (indeed, it would seem even the mere Theist would consent) must be necessarily the words of Gabriel, "With God nothing shall be impossible" (St. Luke i. 37). There are no preconceptions against what God can do or might do, except those raised by His character. Otherwise the Fountain of Power is not to be limited by us, or we cease to regard Him as God at all. This is important, seeing the modern critic says there was no Virgin Birth because there could not be, and there could not be because there never was before; and that by a careful criticism all the references to such a thing would be cut out of the New Testament.

Now the character or preconceptions of modern critics of Christianity may be one thing or another, but whatever the critics' purpose may be, our faith ought to be firm that nothing, however hostile, is going to prevail against the Word of God. The Faith still stands in spite of every critical attempt to refute it. But several things ought constantly to be remembered by the plain Christian. Take the angel's words as a response to the Articles of the Creed, and I think its force will be unforgetable:

"I believe in God the Father Almighty, Maker of heaven and earth, with whom 'nothing shall be impossible.'

"And in Jesus Christ, His only Son our Lord,

"Who was conceived by the Holy Ghost, born of the Virgin Mary:

" 'For with God nothing is impossible.'

"Suffered under Pontius Pilate, was crucified, dead, and buried.

" 'With God nothing shall be impossible.'

"He descended into hell, the third day He rose again from the dead,

" 'For with God nothing is impossible.'

"He ascended into heaven, and sitteth on the right hand of God the Father Almighty,

" 'For with God nothing is impossible.'

"From thence He shall come to judge the quick and the dead.

" 'With God nothing shall be impossible.'

"I believe in the Holy Ghost, the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins,

" 'For with God nothing shall be impossible.'

"The Resurrection of the Body; and the Life Everlasting,

" 'For with God nothing shall be impossible.' Amen."

And again, however unthinkable a Virgin Birth may be, at least in human nature, from the modern standpoint of rigid science, it has never been unthinkable in the religious world. Christ is not by any means the only one for whom the claim of a virgin birth has been made. And while this may weaken His claim with some, a comparison of the other claims leaves His unique. All of them also imply the general religious conviction that something new and extraordinary must be done for man if he is to transcend his present clogs and limits. At least man has thought of a Virgin Birth, even if God never did. Can that be? Can man have thought of higher purity than his Maker has done? And while human nature, by common consent, is the highest thing in nature, it is bound up so wonderfully with lower nature that the mind receives constant shocks by its discoveries. It is clear, for instance, that the reproduction or transmission of life through successive individuals became sexual only after many steps in creative advance. And, even now, more living beings reproduce themselves without sex distinctions than with them. And this comes closer to man than he supposes, for it is difficult to distinguish between the corpuscles in the human blood, and individual cell lives elsewhere. These all multiply by simple division. We could not live without millions of virgin births within us. And again, the mystery of human birth is so great that the necessary connection between method and result is not a matter of logic but of observation. For all we know, any other method could produce as great a wonder. That such results follow such methods is only because "with God nothing shall be impossible."

The Jewish expectation of a Messiah as witnessed in their interpretation of their own scriptures has been much greater than the average Christian reader is aware of. Edersheim has collected many Messianic Scripture references from the Rabbinical writings where we are not accustomed to see or make them. I cannot state from first hand knowledge that the Jews in old times expected Messiah to be born of a virgin, because of the controversy about Isaiah vii. 14 on the one hand, and the apparent silence of the rabbis about that text when a direct reference would be expected. But I believe they did regard that text about the *Almah's* or Virgin's son to be Messianic, in spite of the lack of express documentary evidence, for several reasons.

One is that they undoubtedly treated the promise to Eve about the Seed of the Woman (Gen. iii. 15), and the mysterious text in Jeremiah, "A woman shall compass a man" (Jer. xxxi.

32), as Messianic, and another and better one, because it is easy to identify the person prophesied of by Isaiah in his ninth chapter as the Wonderful-Counsellor, with the Emmanuel of chapter vii. And the Rabbis were sure that chapter ix. was Messianic. Further than this, also, while they denied that the Christians were justified in saying that the *Almah* was necessarily a pure virgin, since they taught that any young woman might have that name, yet they were evidently so much disconcerted by the fact that the Septuagint translated the Hebrew *Almah* by the Greek *parthenon* generally applied to a pure maiden, that they used themselves a different word, meaning any young woman. Now the Septuagint was the Bible of nearly all the Jewish world when Christ came, and the strong inference is that St. Matthew (St. Matt. i. 23) would not have quoted Isaiah vii. with the Septuagint word, if he had had any serious doubt it would be accepted by his readers.

Now I have quoted the probable expectancy of the Jews of a Virgin Birth for an introductory purpose. The modern critical tendency is to exalt St. Mark's Gospel, except the final wonderful verses, as more entirely representative of the Church's first faith than St. Matthew's or St. Luke's, the real reason being that it says nothing about the Virgin Birth. The introduction to St. Matthew's Gospel is therefore treated as a later addition, and no part of the original belief of the Church. A recent very significant signed Declaration, put forth by prominent clergy and laity of our Church, has pleaded for the results of modern criticism with more than a veiled implication, that the historical basis of Christianity may possibly be modified by such criticism.

Now it cannot be modified, for the reason that whenever the Gospels appeared, late or early, the witness of the Virgin Birth was only accepted as there stated because it was already firmly believed. You remember that pregnant reason stated in the prologue to St. Luke's Gospel (St. Luke i. 4): "That thou mayest know the certainty of those things wherein thou hast been instructed," Theophilus had already been instructed in the faith. The Greek word is the same as "Catechized," meaning orally instructed. The Gospel was written and given him for greater certainty, just as it was to the whole Church, but not to teach a new faith. And certainly the Virgin Birth taken out of Christianity would make it another religion, and our Lord another man. This can readily be made plain from the recorded teaching of the early heretics, who were branded as heretics as soon as they appeared.

Should it be determined that St. Matthew's Gospel was ever circulated with the same beginning as St. Mark's, that is, the preaching of John Baptist, that would witness nothing against the faith of the Church, but only to an undoubted practice of the earliest preachers in withholding things difficult of assent, until some steps had been taken toward the acceptance of Christ.

It must never be forgotten that Christianity developed very largely in secret gatherings unknown to the law. Its sacred books were never shown to the Gentiles. The new converts were not even taught the Lord's Prayer until just before Baptism. Pearls were not to be cast before swine. And if it is difficult for us to receive the Virgin Birth now, how much more difficult in the polluted days of failing paganism! The purer the hearts even now, the more natural is the supernatural manifestation of the Word made Flesh.

There is no explicit word of the Virgin Birth in St. John's Gospel. But we happen to know that St. John lived at Ephesus as a contemporary of the heretic Cerinthus, who taught that our Lord was not born of a Virgin. The very fact that St. John regarded Cerinthus as an enemy of Christianity shows that the apostle was no stranger to the doctrine now stated in the Creed.

So considering how long it took for the Canon of Scripture to be settled, the evidence of Ignatius, Justin Martyr, Irenæus, and the Roman baptismal creed, all in very close contact with the immediate apostolic age, shows, quite apart from Holy Scripture, what was the Christian Faith; and a necessary point is that honesty, virtue, industry, research, good intentions —none of these things can alone make us Christians. "Before all things it is necessary" that we hold the faith once delivered, unchanged, unchangeable, until the end.

To return to St. John's Gospel. No doctrine is clearer there than our Lord's assertion of His sinlessness (St. John viii. 40). Now while the Scribes did not teach a doctrine of original sin as complete as do many Christians, they did recognize sin as being in a man before birth. With a really sinless man the possibility must have been removed. It may not be clear to all what might be the effect of a virgin birth in preventing an inheritance of sin. If the Virgin Mary was born in sin or of common humanity, why would her child be in any better case than Joseph's child? The answer may be this: Christianity does not regard the root of evil as being in the flesh. The penalty of evil rests on the flesh, but the root of it is in the will. The Manichæans regarded the flesh as inherently bad; not so we. It is the will that is corrupt. Now human birth is under God's power dependent upon the "will of a man," and "the will of the flesh" (Christmas Day Gospel). The power of the new birth which Christ was to bestow, as we read in the opening verses of St. John's Gospel, is expressly different from this. Those born of God are born of no man's will, but of God's Will. God can sanctify human flesh, as He can sanctify water to the washing of the flesh, but a human will, though exercised through sex with a high degree of conscientiousness, could not escape being, in some degree, sensual. The sinless One must be, as the prophets witnessed and man's need required, "born of a pure Virgin."

And finally let me add words which will help no one but a Christian, and I write primarily for these. There are two ways of propagation in plant life. One is by the seed, and in this way we derive the highest individual variation, though preserving the kind. Seed development in plants is sexual development, though often the same flower has both sexual parts. The other way is by the slip, shoot, or offset. "The Branch out of the Root" (Isa. xi. 1) is a Bible term applied to David's Son, Messiah the King. And not only that, but He is to be a "Root out of a dry ground," a reference worth thought. It suggests unwatered, unfertilized growth. The young shoot growing up out of the parent root completely represents the parent stock, and it is nothing but a Virgin Birth. Christ is Son of Mary, Son of Man, but not really Joseph's son. He is only Joseph's son as being under his shelter and protection. And because Joseph is one of Us, "Unto Us a Child is born," "and the Government shall be upon His Shoulder" (Isa. ix. 6).

Once you begin to have faith, Christ Himself will, through Scripture, Sacrament, and prayer nourish it. His perfect truth and truth-witnessing, makes us certain that His revelation must be in accordance with His Character. "Thou," O Son of Mary, "art fairer than the children of men" (Ps. xlv. 2).

PENITENTIAL ACTION.

Contrition must also find expression in penitential action. First it will express itself by patience under all the trials of life. Meekness is ever a characteristic of a penitent. And meekness is the virtue that enables men to bear in patience and in silence even the injustices they meet in life. The penitent knows that all these trials form a part of the "living correction" wherewith God trains those whom He receives; he recognizes clearly that in many of them he is but receiving "the due reward of his deeds"; often he knows that in these trials he is reaping what he has sown by direct sequence of cause and effect, and even where the sequence is not recognized he sees clearly that God in His justice decrees that he must endure himself wrongs like to those he has done to others. . . . . Contrition will breathe itself out in what spiritual writers have specially termed reparation. True sorrow for sin will be very special and definite. It will fill the penitent with a hatred for his own past sins, especially for that the memory of which most constantly lives in his mind and grieves his heart. . . . . And this regret will and must, if it be allowed its due course, breathe itself out in devotion to God's work in every sphere in which His people seek to subdue the evil in which he was once held in bondage.—*George Body.*

CHRIST'S FAST AND MORTIFICATION.

On one of these forties Tertullian dwells with peculiar emphasis; often bringing out the relation between the forty days of our Lord's Temptation and the forty years of Israel's trial in the wilderness. His fast as the true Israel, as fulfiller of all which Israel after the flesh had left unfulfilled, as the victor in all where it had been the vanquished, was as much a witness against their carnal appetites (for it was in the indulgence of these that they sinned continually. Exod. xv. 23, 24; xvi. 2, 3) as a witness against Adam's. It was by this abstinence of His declared that man was ordained to be, and that the true man would be lord over his lower nature. In this way Christ's forty days' fast is the great counter-fact in the work of redemption, at once to Adam's and to Israel's compliances with the suggestions of the fleshly appetite; exactly in the same manner as the unity of tongues at Pentecost is the counter-fact to the confusion of tongues at Babel (Gen. xi. 7-8; Acts ii. 6-11), to which the Church would draw our attention in the selection of the latter as one of our Whitsuntide lessons.—*Archbishop Trench.*

So closely is the web of human life woven that what touches one touches two at least, unless a man be a hermit when he is as good as dead.—*Bishop Brent.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE TRUE VINE.

FOR THE FIFTH SUNDAY IN LENT.

Catechism: XIII., What Desirest Thou? Text: St. John xv. 5. Scripture: St. John xv. 1-16.

WHEN Jesus spoke of Himself as the true Vine, He was using more than a figure. He does more than liken Himself to a vine. He says He *is* the Vine—the true Vine. This expression implies a reference to some other vine. It implies finality also. If He is the true Vine, then there can be no other now, or in the future. We have but to examine the record to find the key to His words. God's chosen people, the family called to be His children and to represent Him in the world, these are spoken of as the vine. They were treated as a vine. God's treatment of them was like the treatment given a choice vine by the husbandman. Its cultivation, pruning, and nurture are all carefully directed to bring about the desired end of fruitfulness. A study of Isaiah v. 1-7; Jer. ii. 21; Ps. lxxx. 8; St. Matt. xxi. 33-43; together with Rom. xi. 16-26, will prepare you to treat this phase of the subject. Israel, the old vine, had failed, after all the care given it, to bear such fruit as God's vine must bear. A new and true vine takes its place. Jesus Christ says He is that true vine.

He must mean something more than Himself alone. He speaks of branches. It is by means of the branches that the fruit is to be borne. He the vine, His disciples the branches which have life because they are joined unto Him in a living, vital union, together are a plant which takes the place of the old Jewish Church of God. This is in harmony with the other figures used by Him and of Him and His Church. He is the Head, the disciples the members of His mystical body (Eph. v. 25-32). He is the corner-stone upon which, after the apostles and prophets, we are builded upon Him into an holy temple (Eph. ii. 11-22).

Turning aside for a moment from the main course of the argument, there is much to be learned from what Jesus says about the treatment of the branches. If a branch does not bring forth fruit at all, it is cut away from the vine, and destroyed. The evidence of union with the vine, and of having a share in His life, is this bearing of fruit. That these words are true, is shown by the failure of the Jews, the old vine. But a branch that is bearing fruit may also be pruned. God prunes it in order that it may bring forth more fruit. What does pruning mean as applied to a disciple? The discipline or chastening which God gives is not of necessity a condemnation. The disciple may be doing His will, and bearing fruit. But God sees still greater possibilities in him, and sends chastening in order to bring out the more abundant fruit. There is one other thing required of the branches. They must "abide in the vine." They must retain that living, vital connection with the source of life.

It is true that we have been joined unto Him in Holy Baptism. It is true that we are partakers of His life in the Sacrament of the Holy Eucharist. These are the outward sign and evidence of our union with Him. But there is something else of which He here speaks. He leads them to it step by step. He shows, first, as we have seen, the necessity of abiding in Him. He then explains (v. 9) that they must continue or abide in His love. To abide in Him is to abide in His love. But what is it to abide in His love? He answers (v. 10), that if they will keep His commandments, they will abide in His love. He further explains that it is by this same method that He has continued in the love of the Father. But what are His commandments? He sums all up in the one great commandment (v. 12), they must love one another. His own love, again, is the measure of this love which fulfils His commandment.

The key to the whole discourse is thus seen to be the love which the disciples must show for each other. We should ponder well the significance of this. The Master several times spoke of the love which His disciples must show, not to those only who loved them in return, but to their enemies, to those who curse, revile, or persecute them. Was this something which is really required of all His disciples, or is it a beautiful counsel of perfection? Is it something to admit in theory but not in practice? We have the answer here. If we do not have this love, we cannot abide in Him. And, on the other hand, if we find that we are unable to do this that is required, we must see to it that we get into closer and more living union with Him. When we are able to see as He sees, to look at others with His eyes, and to judge in His spirit, we shall see that the thing to be hated is not the brother who does hateful sins, but those same hateful sins as apart from him. We shall thus love the brother, and be eager with prayer and help to deliver him from the sin which we cannot help but hate.

By comparing verses 8 and 11 it will be seen that there are two results to come from such fruit-bearing on the part of the branches. There is the result to the Father from having His own will and purposes carried out. God is glorified wherever men fulfil His will. His will for the disciples is the best that could happen to them. When they make their own free wills to accord with His own, they will keep His commandments, and the fruit which is thus borne will reflect His love and make evident the glory of the Father. To the disciples themselves there comes a share in His joy. We fondly think that we are to make ourselves happy by having our own selfish wills when they are opposed to God's will. It is only because of our imperfect understanding of what is really for the best. When we keep His commandments we find that we come into a share of His own joy. It has something of the eternal quality about it, and satisfies as no temporary joy or self-satisfaction can satisfy. Study Heb. xii. 2; Phil. ii. 8, 9; Rev. iii. 21.

Last of all, there is the fact to be made clear, that, as living branches of the living vine, we have a power flowing through us which is not our own, to help us to bear fruit. It would be hopeless to undertake the keeping of His commandments, or to hope to attain to a share in that high joy of which He speaks, in our own strength alone. But He assures us (v. 7) that if we abide in Him and His words abide in us, we may ask what we will and it shall be done. This promise is sure. But notice the condition upon which it is granted. We must abide in Him, which, we have seen, in its last analysis, is to love our brethren as Jesus Christ Himself loved them (v. 12). With this word abiding in us we cannot but pray according to His will, and are sure to receive His answering help.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

EXPRESSION OF APPRECIATION.

To the Editor of The Living Church:

I AM constrained to write you my thanks for publishing in your issue of March 10th the "Lenten Charge of the Bishop of Washington," "A Living Church and What it Involves," by the Rev. C. B. Wilmer, D.D., and, last but by no means least, "Bishop Doane on the Reissued Declaration." These articles, together with your editorials generally, I find inspiring to one who believes in the Faith.

THE LIVING CHURCH ever "breathes the spirit of assurance"; it ever ministers to "edification," but not to "destruction."

I would it were read by every Church family.

WALTER E. DAKIN.

St. Paul's Rectory, Columbus, Miss.

A SPIRITUAL COMMEMORATION OF THE JAMESTOWN TERCENTENARY.

To the Editor of The Living Church:

THE suggestion of the Rev. F. E. J. Lloyd in your paper of March 3d, advocating a spiritual commemoration of the Jamestown tercentenary, is most timely and worthy of the greatest consideration on the part of the Church fathers.

No one can deny the *need* of a spiritual awakening. A woeful state of irreligion is sweeping over the land. Indifference, lawlessness, denial of eternal verities, the worship of

mammon, lack of the consciousness of sin, are evidences of the declension of spiritual life.

The proof of this lamentable condition is not to be found in any single class. It may be seen among all sorts and conditions of men. It is the inevitable result of a purely materialistic age such as we are passing through now. If the Church is to maintain her position as the Witness to the Truth as it is in Jesus; if men are to be recalled to the duties of the higher life; if men are ever to recognize that the soul's interests are paramount to the mere gratification of the body, that spiritual life, *character* is what counts with God, then we must reset in motion the lightnings and thunderings of Sinai. New Moseses, new Elijahs must arise and proclaim the "thus saiths" of the Lord.

The open door of opportunity lies before us. Has the Church the courage to enter in? C. L. Fulforth.

Philadelphia, March 12.

VAGARIES OF GERMAN STUDENTS.

To the Editor of The Living Church:

Regarding your article in The Living Church, March 10th, stating the religious condition of the students in Germany, I must confess that it fills the heart of every true Christian with the deepest grief that young men who enjoy a high education which ought to elevate them to the position of leaders of the human society, allow such a dark ignorance to carry them from the high call of men to a chaos of mystification. God may guide them through their future life to a brighter and wiser comprehension.

But as to the minister at Romscheldett (Germany), I would say that this unworthy man unknowingly and unwillingly verified a great truth by his statement. For, if he says that men who achieve great deeds should be considered as the offsprings of gods, as Hercules, Romulus, Remus, etc., our Lord, who as man achieved the greatest deeds which ever were achieved by anyone, must be the offspring of the God of gods, that is, the Son of the ever living God; and, for the wise minister himself, I should say he must be the offspring of Pluto, or he could not tell to the people of his congregation such blasphemy.

Oh, Ignorance! Where is thy beginning and thy end?

New York, March 12, 1906. Alois von Bauer.

WORK AMONG KENTUCKY MOUNTAINEERS.

To the Editor of The Living Church:

May I second the appeal contained in your account of March 10th, of the consecration of St. John's Church, Corbin, Ky., in behalf of Bishop Burton's work in St. John's Academy at that point? My continued efforts have not succeeded in getting money sufficient for the needs during this year of this school among the mountain white people.

Twenty-five dollars will support a day pupil for nine months. Five hundred dollars will complete our main building (which has been used unfinished for three years) and will give us an entire story additional. Will not some one give this as a memorial? Money may be sent to me at 9 W. 5th St., Newport, Ky., or to T. L. Warren, Treasurer, Lexington, Ky. Gifts in any amount are acceptable. There is a ready sale for clothing, new or old, for adults or children, male or female; it should be sent to the Principal, the Rev. H. K. Coleman, Corbin, Ky.

Cordially yours,

Wm. M. Washington,
Archdeacon.

SERVICES FOR GOOD FRIDAY.

To the Editor of The Living Church:

Every year, as Good Friday draws near, a discussion arises in the Church papers as to the proper services to be held on that day. To one brought up in the Church it would seem that there could be no question as to the services *authorized and appointed* to be held, whatever others may be thought to be for edification besides these. The highest law of the Church as to rites and ceremonies, the Prayer Book, appoints Morning and Evening Prayer, the Litany, and the Holy Communion. Unless these are said, what right has any priest to substitute the three-hour commemoration of our blessed Lord's Agony on the Cross, or the Benediction of the Blessed Sacrament, or the Veneration of the Cross, or any other ceremony or service which, however edifying and appropriate in itself (*i.e.*, if properly conducted), is, nevertheless, unauthorized by the Church, and no part of her prescribed formularies?

And how rich and full and moving, how peculiarly adapted to inform the mind and impress the heart, are those appointed services! The selected scriptures, psalms, lessons, epistle, and gospel, with the proper canticles, put the whole story of the Passion before the mind's eye, and carry its mighty meaning to the heart, with a majesty and a pathos that are irresistible. We seem to see the Passion, not from our own standpoint only, as guilty of it and yet redeemed by it, but even from that of the Father and the Saviour as well.

The Litany in full is the alternate weeping and comforting of them that mourn.

And then in the Sacrament of the Altar we make the one commemoration of that precious Death and Sacrifice which the Divine Victim Himself commanded us to make. Surely it should be set forth on the day and during the hours of the Passion. On this one day of the year, at least, priest and people can fast till noon, and make the showing forth of the Lord's Death, on the anniversary of it, the supreme act of worship.

Let such other services as may be found profitable (authorized by the ecclesiastical authority, of course), be had by all means; but not as substitutes for, not to take the place of, the services the Church appoints for Good Friday.

Pinehurst, N. C., Very sincerely yours,
March 11, 1906. Wm. M. Cook.

DR. CRAPSEY ON THE THEOTOKOS.

To the Editor of The Living Church:

Possibly the readers of The Living Church are growing tired of the controversy about Dr. Crapsey's alleged heresy, but there is still a word to be said, for which I must ask you to tax the patience of your readers.

In December, the Rev. Dr. W. H. van Allen wrote a letter to *The Churchman,* in reference to Dr. Crapsey, in which he spoke of the Blessed Virgin "as the mother of God." Dr. Crapsey, in reply to the letter, in January, said: "I did not know that God had a mother." I have waited for Dr. van Allen to take up this acknowledgment, but doubtless his sudden bereavement and subsequent absence from the country have prevented his writing. No one else has picked up the glove, and I venture to do so, for fear that it may be thought that no reply could be made.

Dr. Crapsey has impaled himself upon one or the other of the horns of a dilemma: either he is really ignorant of the Nestorian controversy and its theological and historical consequences, or he is guilty of an equivocation behind which he hides his denial of the divinity of our Lord Jesus Christ.

If he "did not know that God had a mother," he betrays such an astounding ignorance that one wonders how he passed the examining chaplains, and got the papers signed that recommended him for ordination. I always supposed that every theological student was familiar with the General Councils, and that he knew that the Council of Ephesus (A. D. 431) applied to St. Mary the Virgin the title θεοτόκος to show that He who was born of her was God. Nestorius was willing enough to call her χριδτοτόκος, the mother of the Person made up of the two Natures, the Divine and the Human, but not *Theotokos,* the mother of Him who was God from all eternity. This title, not given by either Ephesus or Chalcedon to honor St. Mary, but to assert the fact of the Incarnation, is translated into Latin as *Mater Dei,* a translation universally accepted, and which in English is Mother of God. Some persons, not understanding the doctrinal significance of the term, have translated it "Bringer-forth-of-God," but the meaning is precisely the same. It is not meant that the Blessed Virgin is the mother of the Godhead of our Lord, but that He who was born of her was God before He was conceived as man. In this sense she is the *Theotokos, Mater Dei,* Bringer-forth-of-God, Mother of God.

The testimony is so abundant as to the use of the title Mother of God, and its consequences are such plain matters of theological and ecclesiastical history, that one wonders more and more that a priest, who is also a doctor in divinity, should "not know that God had a mother."

On the other hand, if one desires to hide his unbelief in the Godhead of our Lord Jesus Christ, it is convenient to seek shelter in a phrase which in his mouth says one thing and means another. Such an one would speak of St. Mary as the Mother of Christ, but would refuse to call her Mother of God. The whole subject is bound up in the one question, "Does such

an one honestly and truthfully believe that the Lord Jesus Christ existed from all eternity, Very God of Very God, and was He, God, born of the Virgin Mary as God and Man, with two distinct Natures inseparably united, and who is to-day God and Man, and will be God and Man through all eternity?"

It ought to be noticed that this utterance of Dr. Crapsey is made over his signature, in a public print, *since* the publication of the Committee of Inquiry's opinion that he had not said anything that warranted his trial for heresy.

This letter is written, by pure coincidence, on the feast of St. Matthias, and one cannot but offer the petition in the collect: "Grant that Thy Church. . . . . may be ordered and guided by faithful and true pastors."

Elizabeth, N. J., Feb. 24, 1906. H. H. OBERLY.

NEW YORK AND THE MISSIONARY THANK OFFERING.

To the Editor of The Living Church:

IN order to correct the impression which some persons seem to have, that the diocese of New York proposes to confine its Missionary Thank Offering to diocesan purposes, will you permit me to state that that is not the case. If any individual, either in this diocese or elsewhere, wishes his offering to be applied to some particular purpose, he has of course that privilege; but it must be for something outside of his own parish, and preferably, though not necessarily, outside of his diocese.

It is hoped by the Central Committee that the offerings will be for the most part undesignated; or if designated, that they shall be applied not only to extra-parochial but also to extra-diocesan purposes, and such as are of a distinctively missionary character. Very truly yours,

New York, March 16, 1906. DAVID H. GREER.

TRUTH AND CONCEPTS OF TRUTH.

To the Editor of The Living Church:

A FRIEND has just put into my hands a copy of THE LIVING CHURCH containing the Rev. Dr. Nash's letter on "The Broad Church Position," and your editorial on it; and I, for one, thank you for the able and faithful way in which you have pointed out to Dr. Nash the vast difference there is between truth and our concepts of truth; truth which is unchangeable and eternal, and our concepts of it which may be as changeable as the winds and as unstable as the sands, one thing to-day and another thing to-morrow, one thing in one age and another thing in another, defending in the mental idiosyncracies of men and the passions which influence them. And the chief cause of our troubles to-day is just the determination of men, not to correct their concepts of the truth by the truth, but to substitute them in place of the truth, which is just as foolish as it would be for one to try to blow out the sun and put in its place some dimly burning candle of his own making.

But another delusion needs to be exploded, which is, that a "living faith" is far more important than "so-called orthodoxy." But can there be a living faith apart from the truth? Can the living faith of one who makes but little of the person of Christ be the same as that of him who makes everything of the person of Christ? According to Mr. Emerson, Christendom "dwelt with noxious exaggeration on the Person of Christ"; and Dr. Crapsey tells us "the mode of our Lord's origin is not of supreme importance." Is this the living faith the Church needs to-day—the living faith of Unitarianism?

As to Dr. Nash's deprecation of heresy trials, the question is, while striving to win back an erring brother by persuasion or other gentle methods, what shall become of the poor people whom he is all the time indoctrinating with his heresies? Shall the spiritual interests of a whole people be sacrificed for the sake of one man? Is that the kind of guardianship the Church should exercise in performing her duty as "a witness and keeper of Holy Writ"?

J. T. HUTCHESON.

San Antonio, Texas.

TRY SO TO LIVE in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things, take all that He sends patiently; resolve firmly never to commit the smallest deliberate fault, and if, unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him, His Presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do His holy will.—*Jean Nicolas Grou.*

Literary

Religious.

The Gospel in the Gospels. By William Porcher Du Bose, M.A., S.T.D., Professor of Exegesis in the University of the South., New York, London, and Bombay: Longmans, Green & Co.

We should be glad to commend this book, coming as it does from one so widely beloved, and written as it is with the most abundant charity and reverence. But it is impossible. The book is not easy to read, its vocabulary being unusual, and the very effort of the writer to be clear apparently resulting in forced expressions and subtle terms. Aristotle is several times quoted with deference, but the method and views of the writer seem more Hegelian than Aristotelic, and the position adopted is a blend apparently of orthodoxy and novel views which look like ancient heresies. We say, "look like," for Dr. Du Bose is not easy to understand when he treats of doctrine.

His purpose is defined to give "an exposition of the whole Gospel of Jesus Christ," although not "a whole or final exposition." This means that the Gospel is treated "only so far as it is contained in our canonical Gospels or can by ourselves be deduced from them." He adds: "My own position is that, while the Gospel as an act or fact is complete in Jesus Christ Himself, the *rationale* of its operation in human salvation is best interpreted and stated by St. Paul." He intends to give "the completer construction of the Gospel according to St. Paul" in a subsequent volume.

Like many modern writers, he begins with the human aspects of the Gospel, and, we think, yields to the current tendency to emphasize that aspect out of due proportion. But we gladly recognize that he seems to accept in his own (rather peculiar) way the true Godhead of our Lord. Perhaps Dr. Du Bose will be surprised at our saying "seems." We do so because, while strong assertions of the Godhead may be found in the book, things are said which make us fear that traditional terms do not, in his use of them, have the meaning which the Catholic Church has given them. The difficulty is that Dr. Du Bose tries to define our Lord's person in terms which are intended, no doubt, to be especially suited to modern thinking, but with the result that he complicates what he is endeavoring to make more plain. It is far easier to use and explain the ancient and relatively simple language of the Ecumenical Councils, than to create a new terminology that will not raise new questions of definition and suggest novel conceptions and errors.

It is a favorite idea with Dr. Du Bose that salvation is not *man's* salvation unless he works it out himself. And although he also asserts that it is by reason of what God in Christ has done, and by virtue of divine assistance, that he can do this, one has to read very closely indeed to avoid the suspicion in places that he is semi-Pelagian in his view of the relations between grace and free will.

Again, such expressions as that Christ "is son because He knows and realizes His sonship"; and that His divine nature and life were in Him, "not by consequence of any metaphysical truth or fact as to His nature or person, but by a life-long act and attitude of Himself humanly towards a corresponding eternal divine act and attitude towards Him as son of man," seem to qualify seriously his occasional acceptance of our Lord's Godhead in general terms.

In line with this is his statement that "Jesus Christ speaks to us simply in the capacity and with the authority of the inherent and essential truth of the things He says . . . . . that is all the authority He will give us. No matter whence or how the truth, the authority of the truth is that it is the truth." How we know that it is the truth, then, except by our private judgment, we do not discover. In various ways he insists that the full meaning and effect of our Lord's work appears in the perfection of His nature, character, and deeds as man.

He is impatient with the consideration of our Lord's miracles as such, and insists upon a spiritual conception of them in terms that seem to minimize and almost deny the vital importance of our acceptance of the Virgin Birth and the Resurrection as historic facts. That he does accept the facts hardly redeems this weakness of apology.

In two places at least he seems to treat our Lord's divine as well as His human Sonship as begun in time, and as having been fully realized only by His being made perfect through suffering and being raised from the dead. His pre-existence seems to be treated as ideal rather than actual. His treatment of the Logos leaves us in doubt whether he regards our Lord as *personal* Logos prior to His manifestation in the flesh. All this, and it permeates his whole book, shortens our comfort when we read his statement that "the more perfectly we interpret the life of Jesus Christ in terms of human action and human attainment, the more certain does it appear that it must be only a one-sided and half-way interpretation. As surely as that life was, from beginning to end and through and through, an act wrought by humanity in God, just so surely and so completely was it an act wrought by God in humanity. Just so

truly as Jesus Christ was humanity in God so truly also was He God in humanity."

Then, when he insists that *for us* God is God, and realizes Himself as God only in man and in man as perfected in the human Christ, we wonder if we may take in the orthodox sense his assertion that, "Viewed in the divine doing of it [redemption] He was God, emptied or shorn of none of His divine attributes in the process or performance of an act which on God's part was as much the divinest as on men's it was the most human."

His treatment of the Trinity nowhere contains any indubitable acknowledgment of the personal distinctness of the eternal Three, and contains expressions which suggest the Sabellian error that God merely reveals Himself as Father, as Son, and as Holy Spirit, being in each manifestation but one true and proper Person.

We sympathize with Dr. Du Bose's anxiety to reach the understandings of modern thinkers. But, in starting at the human end, he has deprived his readers in much of his treatise of the interpretive principle—our Lord's divine Person—which enables His Manhood to be understood. In cutting adrift from the well tried and crystallized terminology of the Church, he is forced to use terms of uncertain meaning, and increases our difficulty by his Hegelian and highly speculative method of harmonizing opposite aspects of the truth. The result is that, while we are loth to attribute to him the errors which his book suggests, the book is in practical effect even more dangerous, than it would be if he had plainly defended a Pelagian, humanitarian, and Sabellian position.

FRANCIS J. HALL.

Rightly Instructed in God's Holy Word. By the Rt. Rev. Charles M. Beckwith, D.D. New York: Thomas Whittaker. Price, $1.00 net.

Some years ago the Bishop of Alabama published *The Trinity Course of Church Instruction.* It was an excellently laid out course, and in the hands of the good Bishop, then a parish priest, doubtless produced excellent results. But, like many another good text book, its real value in the Sunday School did not depend upon the book, but upon the teachers behind it.

The Bishop was not slow in discovering this truth, and not long after he gave us *The Teacher's Companion to the Trinity Course,* a book that taught the teacher how to teach the child, and made the Prayer Book itself the real text book for the pupil.

And now, from the same earnest pen and loving heart comes *Rightly Instructed,* to do for the Catechism what the former volume has done for the Prayer Book as a whole. We heartily agree with the Bishop's exalted idea of the value of the Church Catechism, and with his intense conviction that the life of the Church depends upon the Churchly instruction of the child. Moreover, we can warmly commend the simple language and home-like methods he uses with which to bring the Church's truth and doctrine within the comprehension of parent and teacher, and child. We only wish that all who attempt to teach that formula of sound doctrine realized that the language of dogma and the forms of theology are utterly beyond the comprehension of young children. The lessons are too frequently made needlessly hard and distasteful.

On the first question of the Catechism (the often omitted question, "What is your name") the Bishop says: "If upon the street, in the night and darkness, you should chance upon a little child, crying; what would be your first question? How natural to ask, 'My little child, what is your name?' And in asking the child's name, what are you seeking to determine, if not the child's *relationship,* and the child's home? The child is lost, and the name will declare the father and the home. . . . . This is just what the Church means when she asks each of us, 'My child, what is your name?'"

And so all the way through the Catechism; the relationship to our earthly father, to our brothers and sisters, to the loving and helping family of which we are a member, is used to make clear our spiritual and sublime relationship to God the Father, the Son, and the Holy Spirit. In addition to the five chapters on the Catechism, there is one on Conversion, another on The Laying on of Hands, and another on Preparation for Confirmation. We heartily commend the book to parents, to teachers of the Catechism, and to instructors of young people's Confirmation classes.

ALFORD A. BUTLER.

THE BISHOP OF HONOLULU, the Rt. Rev. H. B. Restarick, D.D., has just published, through Thomas Whittaker of New York, a new edition of his work, *The Love of God,* consisting of addresses for Palm Sunday, Good Friday, and Easter.

A NUMBER of decorated Easter cards from F. Edwards & Co., and Mowbray, two English houses, are imported and sold for the benefit of their work by the Sisters of the Holy Nativity, Fond du Lac, Wis. These are of tasteful design and Churchly sentiment. The prices are from one to ten cents, with two packages of eight cards each at 25 and 50 cents, respectively.

Mrs. H. L. Burleson (the Deanery, Fargo, N. D.) has issued hand decorated cards with old missal illumination in colors, at 35 cents each. These include cards appropriate to Easter, for persons afflicted, and for other occasions.

The Family Fireside

THE CHOIR OF ST. JUDE'S.

FILIA ECCLESIAE.

THE choir of St. Jude's was a vested choir of boys and men, which had succeeded the old gallery choir of mixed voices about a year before the Rev. Laurence Carleton took the temporary rectorship. The congregation had differed widely in opinion about this change, some wishing to retain the gallery choir, others, for purely sentimental reasons, wishing to retain and vest the women singers. But the Rev. Mr. Hilton had set his face as a flint against the latter proposition, and as there were enough who favored the chancel choir of male voices to constitute a working majority, the change was made. A number of the older men singers were retained, and the gain in the Churchly and reverent way of rendering the musical portions of the service was soon felt and sufficiently appreciated to disarm criticism.

The younger members of the choir, like any other body of young people, were often thoughtless and forgetful of the solemn character of their office. But St. Jude's was particularly fortunate in its organist—a young Englishman, who was an exceptionally gifted and promising musician, and indefatigable student, a clean-living, pleasant-mannered man, and, withal, a devout Churchman. He was loved and respected by even the most thoughtless members of his choir, and his influence was excellent, so that the discipline was fairly good, so far as he was concerned. The soloists, too, were unusually well chosen, and although not all of the Church by birth and training, their service was by no means merely perfunctory. The soprano soloist was a boy from a family with no particular Church preferences, who had, therefore, little if any religious training before he had entered St. Jude's choir. He was, however, a boy of intense musical temperament, one who was fond of reading and study, and who was, therefore, easily impressed by the solemnity and beauty of the services in which he took part.

The alto was a boy of different type. His mother, a widow, was a devout Methodist, and at first the idea of her boy singing in what he designated as "the 'Piscopal choir," was distasteful to her. But she was a sensible person, and realizing that if her boy was interested in choir singing it was likely to keep him from seeking recreation in objectionable ways, she said she "wanted Ray to go somewhere, and go regularly, and if he preferred St. Jude's to the Methodists, he should go there —Sunday School and all." Both these boys had joined the Confirmation class, and were looking forward to the Bishop's visitation that they might "really belong there."

Mr. Carleton was talking of his choir one evening with his mother and one of the parishioners, a woman who had formerly been a choir-singer, and who held a high ideal of a choir-singer's work, either as a soloist or as one of the chorus. He had paid high tribute to the work of the singers as a whole, and had spoken especially of his pleasure in the willing spirit displayed in that work.

"They have improved considerably in some respects," said Mrs. Nelson. "They used to begin to chatter at the tops of their voices as soon as the concluding 'Amen' was sung in the robing-room, and the effect on the out-going congregation must, I am sure, have been very painful. Then there were, at one time, one or two of the young men who were shockingly irreverent, especially at the late celebration of the Holy Communion, while the members of the congregation were receiving, passing flippant remarks and even laughing almost aloud. There were a number of persons who would never come to receive at this service, because they felt that members of the choir were talking about or criticizing them. I do not think they were justified in this complaint; though, of course, if you see a person look at you, then turn and whisper to a neighbor and both laugh, it is quite natural to think yourself the subject of unfriendly, or at least unflattering comment. Mr. Hilton never seemed to see these things, or if they were told to him, he took no notice, though he commented severely on the members of the choir looking at the congregation during the service."

"One thing I would like," said Mr. Carleton, "and that is, if the choir would join more heartily in the responsive portions of the service. I would like them to feel that it is as much

their duty to read as it is to sing; to say the Amens heartily; to let their voices be heard plainly in the versicles and in the Creed. I wish, also, that all would bow in the Creed—perhaps all would if it were explained to them that the bow is a simple affirmation of belief that Jesus Christ is God as well as man, and is not a meaningless ceremony, even though all of them were not trained in the Church. Then, too, I wish they appreciated more heartily the solemn character of the words they are singing, especially in the solos. I suppose it is like everything else with which persons grow familiar—even clergymen grow careless in their rendering of the service through long habit, and I do not suppose more ought to be expected from choir-singers."

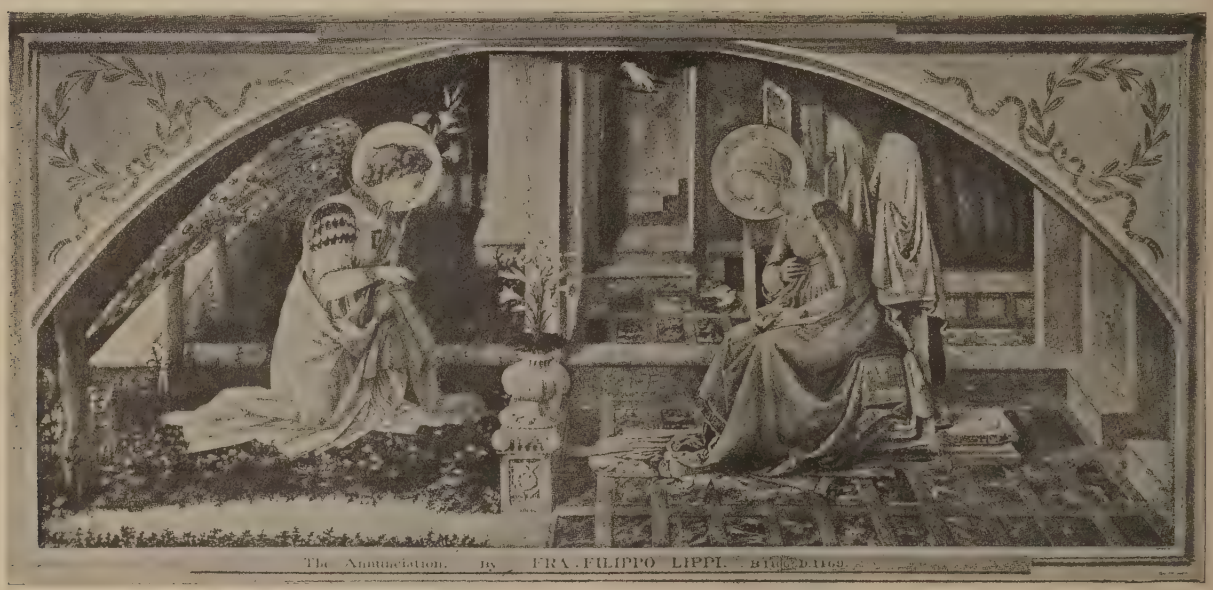
"I wish the clergy would talk directly to their choirs more often," said Mrs. Nelson. "There are so many little things that might be changed if attention were called to them, such as those very matters of the responses and the bowing at the name of Jesus in the Creed, of which you spoke just now. Then, too, there is need of constant warning lest the music of the services be regarded as a mere concert. A singer naturally wishes to do his best before a large congregation, and even with choir vestments on, it is difficult to keep the idea of worship uppermost."

"The old-fashioned choir gallery was not a very reverent place," said Mrs. Carleton, who had been listening interestedly to the conversation. "I sang in choirs from early girlhood, and they were nearly all alike. I remember that in one church the whispering from the choir gallery was so loud that it sadly disturbed persons sitting in the side galleries. Yet the organist was a man prominent as a Church official, and one who was, I believe, a sincere Christian. I hoped the chancel choir would do away with this sort of thing, though I have always heard that the choir of St. Jude's was never very offensive in this respect, even before the days of the chancel choir."

"That is true," said Mrs. Nelson. "I sang there myself, and I can vouch for the truth of the statement. I will tell you another thing that often troubles me," she continued, turning again to the rector. "It is the selection of music used as offertory anthems. I suppose the rule is, strictly speaking, to use only the words of Scripture or hymns set forth for use in the Church, is it not?"

"That is the rule," said Mr. Carleton, "and if it were enforced I think it would be better, though there are so many appropriate compositions that do not come under those heads, that it seems hard to draw an exact line. We do not have much trouble of that sort here, or, at least, I have not noticed it."

"I do not remember anything very objectionable since the formation of the vested choir," replied Mrs. Nelson. "But in the old days, when Miss Marsden was the soprano, she sometimes used very poor judgment in her selections. They were often of a light, showy character—more in the nature of vocal pyrotechnics than of Churchly music. I remember one which was really nothing more or less than a love song—all right in its proper place, but with no religious bearing, except that the words, 'Until God's day,' came in in one line. Though she was born and reared in the Church, she never sang with anything like the real devotional feeling that her successors did. Mrs. Millais, who came after her, was a fine singer—a devout Roman Catholic, who always attended service at her own church in the morning before coming to St. Jude's, and who was always reverent and quiet through our own service. She was a very lovely woman, and never by word or deed showed any trace of hostile or unfriendly feeling toward our own communion and its members. Miss Holmes, who came after Mrs. Millais, was also reverent and devotional, though she had been brought up as a Congregationalist and was unaccustomed to a ritual service. Her selections were always good and in thorough keeping with the spirit of the service. But so many of the offertory selections, while of a religious nature, such as 'Calvary,' for instance, though they contain some beautiful



The Annunciation. By FRA. FILIPPO LIPPI. B[illegible] D.1469.

[Reproduced from "The Treasury," March 1906. See page 752.]

THE ANNUNCIATION.

Nazareth's streets lie quiet and brown
As morning dawns, and the sun looks out.
Nazareth wakes, while the day lets down
Curtains of light on its hills about.

For the village to-day is the Bride of God,
(Veiled be thy hills in a silver light!)
As Mary, kneeling, receives that word
That ransoms our race from its death and night.

"Ave!" 'Tis said, and the entail of sin
Is broken. God severs the sin-soiled thread;
A new strand commences; and man may begin
A God-renewed sonship in Christ his new Head.

* * * * *

Ave! O Saviour, say now the word!
For Thy Church is kneeling in this new day;
"Keep me," she prayeth, "the Bride of God,
Scatter these clouds of doubt away."

The streets of our city lie bare and brown,
Bare and brown with the fires of sin;
Ave! Lord, send an angel down,
Let Thy Holy Ghost bring the new age in.

The Rectory, Benson, Minn. CARROLL LUND BATES.

sentiments, lack coherency of thought, and are not by any means up to the Prayer Book standard."

"You are entirely correct, Mrs. Nelson," said Mr. Carleton, gravely. "It is a very easy matter to find words that are suitable for our service, beyond a shadow of a doubt, and I have often wondered if clergymen realized what their choirs were singing. I think it is a rector's duty to watch these things. Sunday School hymns and carols are full of weak sentiment, and many of them are anything but Churchly. There is nothing that makes a deeper impression on the mind of a child than the music he learns, and if he sings hymns in church and Sunday School that follow the course of the Christian Year, and that teach him true religion in good verse—verse that he will not be inclined to find food for ridicule in later life—it is an excellent thing. I hope to take up a course of talks to the choir within the next few weeks, informal talks, occupying a short time at each rehearsal, in which I wish to speak of the canticles of the Church, its hymns, and of other music suitable for worship, taking up, each week, something that is to be sung at a Sunday service. I shall then take occasion to remind the choir of its responsibility in leading the praise of the people, and try to awaken in the minds of its members a deeper sense of reverence. In this I am sure of the coöperation of Mr. Roberts, our organist; and I thank you, heartily, for this talk, since it has given me a number of suggestions."

A few weeks later, Mr. Carleton began the talks as he had planned. Each week he took up some special part of the music, beginning with the canticles, and then taking familiar hymns and their history. No direct rules were laid down, but a number of small careless acts on the part of the choir members were corrected in a general and incidental way, and the choir of St. Jude's gradually came nearer the standard of the ideal choir. Not only of those things mentioned in the talk with Mrs. Nelson did the rector speak, but of others, such as a reverent waiting for the final prayer after the recessional before beginning to remove the vestments, instead of the unbuttoning of cassocks and slipping off of cottas, which had often been the practice, before the last notes of the hymn had died away; care in rehearsing not to travesty or distort sacred words, and the preservation of a reverent demeanor during such practice. Mr. Carleton's suggestions were never offensively made, but rather as reminders of something forgotten in the haste of the moment. Though some of the singers regarded him as over-scrupulous, most of them agreed with him and tried to follow his suggestions cheerfully.

"I should be glad to have the choir render Stainer's 'Crucifixion' during Lent," said the organist one day, "but I always dread to have them undertake it, so difficult is it to make a chorus feel the spirit of the words. Would you be willing to talk to them about it when we begin the rehearsals?"

Mr. Carleton was very willing to do this, for the work in question was a great favorite with him and his mother, and he knew how much she would enjoy hearing it.

"Suppose you hold a rehearsal at the rectory," he said.

This the organist was glad to do, and so it came about that before taking up the work, Mr. Carleton was able to say a few earnest words about the sacredness of the subject, especially "those seven last words from the Cross, which are almost too sacred, it seems to me, to be spoken by human lips." Even the most thoughtless were so affected by his brief address, that the rehearsals and the final rendering were both eminently satisfactory. This opened the way for a series of informal talks on some of great oratories and other sacred compositions, until few choirs in the country had a better understanding of their right and reverent rendering than the choir of St. Jude's.

Let us offer up to Him each day, and all its occupations, yes, and all its relaxations—as it begins,—and beg Him to let us somehow "see" Him throughout it. Let us trust Him with the hallowing of our ordinary "secular" interests, let us try to shape each day's life so as best to please Him. "Would our Lord like me to say this or to read that? Would He sanction this train of thought or of fancy? When I go with that companion, can I imagine His drawing near and walking beside us?" This habitual "looking up to Jesus," this repeated reference to His will and pleasure—does it seem to us likely to be oppressive, restrictive, burdensome? Let us only try it, and judge for ourselves: it will turn out to be a source of peace and comfort indescribable.—*William Bright.*

The end of life is to be like unto God; and the soul following God will be like unto Him. He being the beginning, middle, and end of all things.—*Socrates.*

DROPPED FROM THE VESTRY.

A TRUE STORY.

For many years Mr. Oldschool served in the vestry of a church in an old-fashioned borough. He liked being a vestryman. His family had lived in the neighborhood for a long time, and he was justly regarded as a worthy citizen. After middle age began to wane, his health failed, and he could not attend vestry meetings on rainy or snowy nights. In a manly speech he mentioned his physical infirmities and asked that he be not reëlected. However, the parish, partly out of consideration for his former services and partly out of consideration for his social position, saw fit to keep him in his old place. A few years later the middle-aged gentleman was decidedly elderly, but election after election saw him again chosen to the post he had so long occupied. He became old, his health was very uncertain, his absences were more frequent, but he attended vestry meetings when he could and was always welcomed by his juniors. Occasionally he would mildly hint that a younger man ought to be chosen in his place, but the borough quietly assumed that Mr. Oldschool would live and die in the vestry.

Mr. Oldschool's son got into trouble. The trouble was, in some way, settled; that is, the money was paid, and there were no criminal proceedings. Yet the borough gossips knew that Oldschool the second had done something dishonest, and that his accounts were in bad order. The old father suffered in silence, made no attempt to excuse his son, simply faced the hideous affair as dignified gentlemen face those things which drive weaker souls to drink and suicide. But the snob element talked about the family it had once been proud to know, and at the next election, Mr. Oldschool was dropped from the vestry. It might have been wise to drop him ten years before, it would have been wise to have dropped him five years before, but to drop him under these circumstances was not exactly chivalrous. Sir Philip Sidney, Sir Charles Grandison, and Sir Walter Scott would not have done it. Neither would the Chevalier Bayard or the Marquis de Lafayette.

By the next election Mr. Oldschool had departed this life. His health was poor before the exposure, and the crime of his son undoubtedly shortened his days. It would have been well to give one more election to an old man, sick at heart over his child's misdoing.

THE PRICE OF A PARSON'S LAZINESS.

A TRUE STORY.

On a wintry Sunday evening I exchanged with a brother parson, and got early to the church, which paid me, for the sexton was full of anecdote. He told me odd facts of parish history, then various stories of the neighborhood, and then launched into reminiscences of former rectors. Mr. So and So had been rector when he was a boy; Mr. Blank had been the parson when he was married; he had been sexton in the time of three or four of the clergy.

"Now," he said, "a rector's just like everybody else: he ought to attend to his business. Mr. Easy was a nice man, I liked him very much, but he wouldn't take any trouble he could help. He liked to stay home whenever it was bad weather or whenever he was tired, and so he missed a great many vestry meetings. Of course, sometimes vestrymen would find fault with a sermon, or with something the rector had done; but some of this fault-finding was easily answered, and the rector's friends could defend him. Sometimes a kicker would get up and say that everything was managed the wrong way, and if the rector's friends had anything to say in his defense, the kicker would say, 'Why doesn't Mr. Easy come round, and tell us why he does this and that?'"

"This went on for awhile, and one by one the rector's friends got tired. It's discouraging fighting for a man who don't take the trouble to come round and fight for himself. By degrees, he lost all hold on his parish, and had to go. He preached well, he looked after sick people, he did most of his work pretty well, and I think that the parish would have stood by him if he had come to the vestry meetings. He seemed lazy, and that settled him."

I have no reason to doubt this story. The man did not want to be bothered with vestry meetings, and preferred to toast his feet by a fire in his study. He paid for his laziness.

All the Lord's people are prophets, and the Lord has put His spirit upon them.—*Bishop Brent.*

Church Kalendar.

All week-days are fasts.

Mar. 4—First Sunday in Lent.
" 7—Wednesday. Ember Day.
" 9—Friday. Ember Day.
" 10—Saturday. Ember Day.
" 11—Second Sunday in Lent.
" 18—Third Sunday in Lent.
" 25—Fourth Sunday in Lent. Annunciation B. V. M.

KALENDAR OF COMING EVENTS.

Apl. 25—National Conference Ch. Clubs, Rochester; Pacific Coast Missionary Conference, Seattle; Dioc. Conv., Louisiana.
May 15—Church Congress, Philadelphia.

Personal Mention.

THE Rev. WILLIAM H. BARNES has resigned as curate of Holy Cross Church, Jersey City, N. J.

THE Rev. RODERICK P. COBB, formerly of Troy, N. Y., began his rectorship of St. Paul's Church, Doylestown, Pa., on March 3d.

THE Rev. H. BALDWIN DEAN has resigned the rectorship of St. Barnabas' Church, Greenboro, N. C., on account of rapidly failing health, since the death of his wife in January last, and will reside at Montezuma, Ga.

THE Rev. E. A. EVANS has accepted a call to the rectorship of Trinity Church, Lowville, N. Y.

THE Rev. A. W. FARNUM has resigned his missionary field at Hutchinson, Minn., and accepted work in Christ Church, St. Joseph, Mo.

THE Rev. ANDREW GRAY, D.D., vicar and rural dean of Mattoon, Ill., having taken temporary charge of Christ Church, Springfield, Ill., requests all mail matter to be addressed to 628 South Seventh St., Springfield, Ill.

THE Rev. J. H. HERENDEEN has resigned St. John's Church, Youngstown, N. Y., and accepted a call to St. John's Church, Medina, N. Y., to take effect May 1st.

THE Rev. ROBERT KELL has resigned Cuyahoga Falls, Ohio, and entered upon the rectorship of St. Stephen's Church, East Liverpool, Ohio.

THE Rev. ROWLAND S. NICHOLS, the new rector of St. John's Church, Newark, N. J., began his new work on March 4th.

THE Rev. W. M. PARTRIDGE has resigned the rectorship of St. Paul's Church, Peabody, Mass.

THE Rev. H. PERCY SILVER has been ordered from Ft. Crook to Ft. Leavenworth, Kan., and assigned to duty as chaplain of the U. S. Army prison at that place.

THE Rev. WALTER C. STEWART of Hilo, Hawaii, in consequence of ill health, has resigned and returned to the States. His present address will be 5626 Jackson Ave., Chicago.

THE address of the Rev. W. WYLLIE, Winslow, Ariz., is changed to Raton, N. Mex.

ORDINATIONS.

DEACONS.

SACRAMENTO.—At Trinity Church, Sacramento, March 7th, by the Bishop of Sacramento, THOMAS PARKER BOYD, to the diaconate. The Rev. Geo. E. Swan preached the sermon and, in the absence of the Rev. D. E. Holt, who was absent because of illness, presented the candidate. Mr. Boyd becomes missionary at Placerville, Cal.

PRIESTS.

CALIFORNIA.—At Trinity Church, San Francisco, March 7th, the Rev. BRITTON DAY WEIGLE, by the Bishop of California. Mr. Weigle is assistant at Trinity Church. He is a graduate of Leland Stanford, and practised law for several years before studying for Holy Orders.

CENTRAL NEW YORK.—On Friday, March 9th, in St. Matthew's Church, Horseheads, the Bishop of the diocese advanced to the priesthood the Rev. HAROLD E. FORD. The sermon was preached by the Rev. N. S. Boardman, who also presented the candidate; the Rev. A. B. Rudd, the Rev. Chas. H. McKnight, and the Rev. E. C. Hoskins, assisting in the service and joining in the laying on of hands.

NORTH DAKOTA.—The Rev. EDGAR JONES, in charge of Holy Trinity Church, Lisbon, and other missions, was ordained to the priesthood in Gethsemane Cathedral, Fargo, on the Second Sunday in Lent, March 11th, by the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota. The candidate was presented by the Rev. Edward Welles Burleson, priest in charge of Jamestown, and the sermon was preached by the Rev. Wm. Watson, General Missionary, Wahpeton. Mr. Jones was formerly a Methodist minister at Minot.

OHIO.—In St. Paul's Church, Kenton, Ohio, on Friday, March 9th, 1906, being an Ember day, the Rev. CHARLES F. MAGEE (deacon) was ordained to the priesthood by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. The preacher and presentor was the Rev. Jacob Streibert, Ph.D., of Gambier. He, with the Rev. Messrs. Crozier G. Adams, H. O. Bowles, E. G. Mapes, and T. G. C. McCalla, united in the laying on of hands.

PORTO RICO.—At Holy Trinity Church, Ponce, on February 15th, the Bishop advanced the Rev. LEONARD READ to the priesthood, assisted in the service by the Rev. Messrs. Watson and Caunt.

SPRINGFIELD.—On the Second Sunday in Lent, March 11th, in the pro-Cathedral of St. Paul, Springfield, Ill., the Bishop of Springfield (Dr. Seymour) admitted to the holy order of priests the Rev. ROBERT JAMES BELT. There were present and assisting at the service, the Ven. Archdeacon Frederick A. De Rosset and the Rev. Edward H. Clark, vicar of St. John's Church, Springfield.

The new priest, Rev. Robert James Belt, was born in Dublin, Ontario, Canada, April 23, 1876. His secular education was begun in Canada and completed in Detroit, Michigan. Mr. Belt graduated with the degree of LL.B. from the Detroit College of Law, and was admitted to the bar of the Supreme Court of Michigan at Lansing in June, 1900. Immediately after this Mr. Belt removed to Chicago, and after his arrival there he soon determined to study for holy orders. Accordingly he became a postulant and candidate for holy orders in the diocese of Chicago. He entered the Western Theological Seminary to pursue his theological studies. On the suspension of the Seminary for a time, he removed to Nashotah, and after his graduation there in May, 1905, was ordained deacon by the present Bishop of Milwaukee. On the 1st of January, 1906, Rev. Mr. Belt came to Springfield as a curate to the Ven. F. A. De Rosset, working under him in the pro-Cathedral. He was also made secretary and domestic chaplain of the Bishop of Springfield.

DIED.

HATCH.—Entered into rest at Plattsburgh, N. Y., at the home of her sisters, February 27, 1906, MARY A. HATCH, wife of the late Charles Winnans Hatch of Greensboro, Alabama, and daughter of the late Douglas Louis Fouquet.

MEMORIALS.

ALICE WILSON.

In loving memory of ALICE WILSON, died March 27, 1902.

Make her to be numbered with Thy saints, in glory everlasting.

NATHANIEL ROCHESTER.

The Standing Committee of the diocese of Western New York, duly assembled at Trinity Church, Buffalo, March 8, 1906, to pay its last respects to the memory of its late member and co-worker, NATHANIEL ROCHESTER, hereby records its appreciation of the loss to the diocese as well as to itself.

Mr. Rochester inherited from his grandfather, the late Right Reverend William Heathcote De Lancey, D.D., LL.D., D.C.L., former Bishop of Western New York, and his father, the honored Thomas Rochester, M.D., a sense of responsibility as a son of the Church, and as communicant, vestryman, warden in his parish, as member of the Diocesan Council of the Missionary Board of the Standing Committee, he was always faithful to his duties.

His rare business knowledge, his familiarity with all matters of finance, his discriminating judgment of men, made his advice of singular help in our counsels and actions; while his genial character his generous hospitality, his unhesitating though modest expression of opinion, showed him as a cordial and appreciative friend.

Though a busy man in the world, he always found time for Church work, and no matter how troublesome or disagreeable the duty, that which he undertook was always well done. In this respect he is an example to the men of this remarkable and hopeful age. Would that there were more such men!

In the prime of life, a devoted husband and loving father, a useful citizen, his passing seems rude and calamitious, a parting to be questioned and mourned; but in the serene rays of the higher light, we see through our tears and recognize our brother as one to whom the loving Lord has said:

"Well done, good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joys of thy Lord!"

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

USE OF FURNISHED RECTORY in New York City, for five months, to priest taking two daily services; Sundays free. RECTOR, 142 West 137th St., New York City.

FIVE young, consecrated, efficient, unmarried Priests for small towns, near large city in Mid-West Diocese. Salary $800 to $1,000 without house. Address: MIDDLE WEST, in care of THE LIVING CHURCH, Milwaukee.

TWO NEGRO PRIESTS WANTED for work in the South. Also a resident teacher (white) for an Industrial School for Negro Girls. PRESBYTER, LIVING CHURCH, Milwaukee.

STUDENT LAY READERS WANTED for promising missions in District of Laramie. Interesting work, a bare living; help in studies for Holy Orders. Particulars: ARCHDEACON COPE, Kearney, Neb.

CHURCHWOMAN WANTED to take up nursing at St. Luke's Hospital, Kansas City, Mo. Address: SUPERINTENDENT.

AN ASSISTANT in parish near New York. Stipend, $1,000 to $1,200. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

POSITIONS WANTED.

PRIEST DESIRES CURE. Daily Mass, frequent confessions, Catholic teaching, hard work, moderate stipend. Address: "CURATE," LIVING CHURCH, Milwaukee.

MIDDLE-AGED PRIEST desires work in a Catholic parish. Only room and board asked for. Rev. Z. X., LIVING CHURCH Office, Milwaukee.

MARRIED PRIEST, small family, desires to communicate with parish wanting a rector. Address: "B 1," THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address "DIAPASON," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: "OXONIAN," LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER CO. Established, April 1904.

CHOIR EXCHANGE.

SEVERAL FIRST-CLASS ENGLISH ORGANists are due to arrive next month and months following.

EPISCOPAL and other Churches needing men of irreproachable character and pronounced ability, can secure them by writing THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

A large staff of American and European Organists are on the ground and are now available.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—a suitable gift for Easter, with or without vestments—used in twenty-eight dioceses, New Brunswick (Canada), round about to Alaska, and by several Bishops. Demand increasing. Send $2.50 or letter of inquiry to THE INDIANAPOLIS VESTMENT BAG CO., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAVEL.

EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. $250. REV. L. D. TEMPLE, Watertown X, Mass.

MISCELLANEOUS.

ARUNDEL CHROMOS—Large Stock; many rare ones. Send stamp for this month's list, which gives size and shape of each. SAINT JUDE'S DEPOT, Birmingham, England.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

APPEALS.

CHURCH FURNISHINGS.

St. John's Mission, Kansas City, Mo., asks for donation of dispensed altar, lectern, and desk hangings. Please address MRS. H. UEBELMESSER, 3819 Walnut St., Kansas City, Mo.

LYTE MEMORIAL FUND.

An appeal was made last autumn for contributions towards the completion of a Church among the poor fishermen of Brixham in England, as a memorial of the Rev. Henry Francis Lyte, the author of the hymn "Abide With Me." Mr. Lyte was the rector of this parish in which the hymn was written, and from which he departed in search of health shortly before his death. In answer to this appeal, the sum of $883.43 has been received; of which the greater part has been forwarded and more gratefully accepted by the committee in charge of the work. It was hoped, however, that the sum of $5,000 could be raised in America, among those who loved the immortal hymn, and who were touched by the pathetic incidents connected with Mr. Lyte's death. An additional appeal is therefore now made, and even the smallest sums will be thankfully accepted. Any contributions forwarded to the Rev. Thomas J. Garland, treasurer, Church House, 1129 Walnut Street, Philadelphia, Pennsylvania, will be promptly acknowledged. ALEX. MACKAY-SMITH,

Bishop Coadjutor of the Diocese of Pennsylvania.

TRINITY MISSION CHURCH, WEST BRANCH, MICHIGAN.

In less than three years property to the extent of $6,000 has been acquired, consisting of a beautiful church, guild rooms, and a very complete and commodious rectory, upon which at this time there is only a debt of $1,400. The first services were held some five or six years ago by the General Missionary, when he found only two or three communicants. He labored earnestly against great odds and in face of the greatest difficulties, but strong in faith, he lived to see the great things that are now being done in this place. Three years ago a lay reader was placed here and he labored for a year, when the Rev. Dr. Hall came and built the church and did a splendid work. He left after a year's work and at that time there were about 40 communicants.

The present missionary came in October, 1904, and in less than a year's time there were presented for Confirmation 96 candidates, of whom 55 were presented in West Branch and the remainder in the three other towns near by. The average age of the whole class was 29 years, and nearly half the number were men. The number of baptisms during that time was nearly 60, two-thirds of whom were adults; Sunday School of 100, and the average attendance is 75.

Last summer the rectory was built because there was no other place where the missionary and family could live. Prior to this time they had lived in two rooms for a year. This mission serves as a place to reach a distance of 150 miles from Bay City to Cheboygan, and is a great point of advantage in reaching eight other towns. Our church at this time is too small for the congregations. We are so anxious to pay the debt on the rectory so that we can enlarge the church. This town is a place of 1,500 people, and it is proof of what can be done in small places for the Church where she is not known. We are reaching all classes, and our work has only commenced. An opponent of the Church said:

"Well, I must say that this town is better morally since the Episcopal Church came than it ever was before."

Help us all you can, no matter how little. Have a share in this great work for Christ and His Church. We gave three times the amount asked for Missions last year. Remit to

REV. FRED C. O'MEARA,
West Branch, Mich.

BISHOP'S HOUSE,
608 Woodward Ave., Detroit, Mich.
March 14, 1906.

I am glad to commend Rev. F. C. O'Meara's appeal to all generous Churchmen. He has done a very remarkable work at West Branch, and well deserves the aid he asks. Under his enthusiastic leadership this mission is working towards a position of independence and self-support and the future looks most promising.

CHAS. D. WILLIAMS,
Bishop of Michigan.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.,
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

BOOKS WANTED.

BY THE YOUNG CHURCHMAN CO., Milwaukee, Wis.: second-hand copies of Fulton's *Index Canonum*, Johnson's *English Canons*, Hoffman's *Law of the Church*, Tyler's *Ecclesiastical Law.*

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Christ of English Poetry. Being the Hulsean Lectures Delivered before the University of Cambridge, MCMIV-MCMV. By Charles William Stubbs, D.D., Dean of Ely and Hon. Fellow of Sidney Sussex College. Price, $2.00.

Thoughts on Some of the Parables of Jesus. By Cosmo Gordon Lang, D.D., Bishop of Stepney. Price, $1.50.

THOMAS WHITTAKER. New York.

The Liberty of the Press in the American Colonies Before the Revolutionary War. With Particular Reference to Conditions in the Royal Colony of New York. By Livingston Rowe Schuyler, M.A., B.D., Ph.D., Sometime Scholar in Ecclesiastical History, Church University Board of Regents, Instructor in History, College of the City of New York. Price, $1.00 net.

THE VIR PUBLISHING CO. Philadelphia.

What a Young Boy Ought to Know. New and Revised Edition. By Sylvanus Stall, D.D., author of *What a Young Man Ought to Know, Five-Minute Object Sermons to Children,* etc. Price, $1.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

The College Man and the College Woman. By William De Witt Hyde, President of Bowdoin College. Price, $1.50 net.

The Clammer. By William John Hopkins. Price, $1.25.

THE CENTURY CO. New York.

Uncle William. The Man Who Was Shiftless. By Jeannette Lee. Price, $1.00.

L. C. PAGE & CO. Boston.

Carolina Lee. By Lilian Bell, author of *Hope Loring, Abroad with the Jimmies, At Home with the Jardines,* etc. With a frontispiece in color by Dora Wheeler Keith. Price, $1.50.

THE MACMILLAN CO. New York.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. In Five Volumes. Vol. II. Price, $5.00 net.

BOOKLETS.

My Songs in the Evening. By William Dudley Powers.

PAMPHLETS.

Why Baptize Infants? By the Rev. T. Tracy Walsh, General Missionary, Diocese of South Carolina. Price, 3 cts. each, or $2.00 per hundred. Publisher, Thomas Whittaker, New York.

Our Duty Towards the Aged and Infirm Clergy of the Church. Sermon Preached by the Rev. Charles Henry Arndt, M.A., Rector of Christ Church, Germantown, Philadelphia, Third Sunday in Advent, 1905. Published by the Request of Members of the Congregation and the Rev. Alfred J. P. McClure, Ass't Treasurer, General Clergy Relief Fund, Church House, Philadelphia, Pa.

Year Book of Grace Church Parish, Grand Rapids, Michigan, the Rev. R. H. Fortesque Gairdner, Rector. Epiphany 1906.

The First Two Decades of the Student Volunteer Movement, Report of the Executive Committee to the Fifth International Convention, Nashville—February Twenty-eighth-March Fourth, Nineteen Hundred and Six. (New York: The Student Volunteer Movement.)

Parenthood. By Alice B. Stockham, M.D., Author of *Tokology, Karezza,* etc. (Stockham Publishing Co., Chicago.)

Pre-Natal Culture. Systematic Method of Moulding the Tendencies of Offspring before Birth. By A. E. Newton, Author of *The Better Way.* Introduction by Alice B. Stockham, M.D., Author of *Tokology, Lover's World,* etc. (Stockham Publishing Co., Chicago.)

The Church at Work

NEW ARCHDEACON OF KANSAS CITY.

AS ANNOUNCED last week, the Rev. J. A. Schaad has been appointed Archdeacon of Kansas City, Mo. Mr. Schaad has been rector of his present parish, St. Paul's, Lansing, Mich., since shortly after his ordination to

VEN. J. A. SCHAAD.

the diaconate in 1901, having first spent a few months in work at Danville, Ill. He was advanced to the priesthood in 1902 by the late Bishop Davies. During his rectorship at Lansing, Mr. Schaad has been able to place the parish on a sound financial basis quite different from that upon which he found it, and the congregation has largely increased. A paper read in 1903 by him before the Central Convocation of the diocese of Michigan, on the subject of "Would a Change of the Title of the Church Tend to Widen Her Influence for Good?" was afterwards printed in pamphlet form, and is among the best treatises on that important subject. He will begin his new work about May 1st.

BISHOP SESSUMS ON "FAITH AND EVIDENCE."

THE SECOND Lenten lecture of the series under the auspices of the Church Club of Louisiana was delivered in St. Paul's Church, New Orleans, by Bishop Sessums, before a very large congregation. The Bishop's subject was "Faith and Evidence," elaborated from the text, "Jesus saith unto him, Thomas, becaus thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed" (St. John xx. 29).

The Bishop said it was not his intention to dwell upon or to analyze or study at any length this incident to illustrate the obvious fact that some persons demand physical proof of spiritual truths. Thomas is sometimes pointed to as the type of the doubter; but this interpretation is not complete, because, while he did demand physical proof, it was for the purpose of satisfying his own moral conviction, and to strengthen his faith. So, after he had seen the proofs, and after he had heard the voice of Jesus, he at once rose to the sublimest heights of faith, and exclaimed, "My Lord and my God."

He, therefore, was in the attitude of one who demands physical proofs to reënforce his willingness to find truth in order to have the evidence he wants for the completion of his faith, and so that he might be able to say, "My Lord and my God."

Thomas is also the type of the sincere spirit and earnest seeker after truth who asks a question and expects an answer. He wanted to see Christ with his soul, so as to be in the fulness of his faith.

Our Lord recognized in this pathetic incident, the necessity of physical evidence to fill up the measure of spiritual necessities of some souls.

A miracle is not the reversal of the laws of nature, but the result of the operations of the divine will, through nature, to prove some divine truth or to accomplish some moral purpose.

Jesus, being the Son of God, and co-equal with God, could at His will perform miracles, and the greatest of all miracles is to be found in the very fact of Jesus being God, and yet sinking His divinity in human simplicity and humility.

Bishop Sessums next took up the question of the possibility of miracles, which is combated by many learned men, and which, in his opinion, narrows down to the question, "To whom is a miracle possible—to man or God?" Man cannot work a miracle, and then the proposition relates to God, and the interpretation of it depends upon the kind of belief we have in God.

It involves also the question as to whether nature is a vast, mechanical, chemical agency or is directed by some higher will which has set down and put into operation the laws of nature, and changes one of these laws merely as an event in the physical universe to show plainly the power and the purposes of God working for a moral end.

If the human will could have succeeded in making use of some of the forces of nature, and controlling and directing them to serve his own purposes, must we not suppose that that other higher and infinitely more powerful will which has created the will of man is able to take hold of and work the forces of nature to suit its own divine purposes? Does not the very system of the physical universe show the existence of a primal, creative, directing will in the harmony, the mathematical order, the wonderful coördination of all of the multiple atoms composing the various manifestations of matter? Will, intelligence, freedom, reason, harmony, concord, and order are evidenced in nature. According to some commentators, the fact of evolution is pointed out as being against the argument of a divine purpose, and yet that very process of evolution, of gradual upbuilding, proves the godly purpose of the intelligence that works all things. God works in nature and shows His designs and purposes. The mysteries of the physical and chemical world are of divine creation. All things are numbered, weighed, and measured. Animal creation teems with purpose, as is shown in the peculiar structure of the birds to fit them for aerial flight.

The argument that from the mineral came the vegetable, and from the latter the animal life, and thence the step led to man and eventually to man's will or spiritual force, is irresistibly in proof of the existence of a primal, higher, divine will or power, because, if intelligent purpose and spiritual force exists in the end, then the Omega is related to the Alpha, first cause and last effect are linked, and instead of lowering the intelligent results to the depths of the first feeble, imperfect link in the chain, why not uplift the whole process to the sublime heights of the masterly creative power, the divine intelligence that planned, carried out, and directed the successive stages in the development in nature?

If God has made the laws of nature, what can prevent Him from changing or altering any one of these laws for a moral purpose? Man feels the necessity, sometimes, of a physical demonstration to develop his feeling of faith.

Our Lord told Thomas that he who has that kind of faith is blessed; but that far more blessed is he who believes without having seen; who is satisfied with the spiritual sense. Jesus always refused to perform miracles if it was only to create wonder at His power. His purpose was to work some spiritual, moral good, as in the case of Thomas, who had faith, but wanted some material demonstration to accentuate and fortify his faith.

The pagans' idea of God was purely physical. They saw Him in the thunder and in the lightning and in the various destructive manifestations of nature. Jesus overthrew that idea entirely, and showed God as ruling by the exercise of love, mercy, charity, patience, forbearance, righteousness, and humility. Man is made in the image of the eternal God: and so when Christ came into the world and took on human shape, He was the link binding us to God. He

came to make it possible for us to claim our divine sonship, without in the least detracting from His own godly attributes as the Son of God. He revealed the possibility of a grand renewal of humanity in the opening of the way for us to become worthy of our divine sonship. We are the descendants of Christ, co-heirs to the kingdom of God. We believe Jesus Christ is God. If Jesus in His humanity was the perfect value of His divine origin, then He was God also; and His having taken on human form, and His being thus the image of God, is a revelation to humanity that man is also a son of God, and is related to God through Christ. If He is the image of the eternal God, then we, in spite of our frailties and of our poor, shadowy likeness to the divine Father, must live in the hope and the joy and promise of being like God, and of striving to merit such a priceless attribute of being in the likeness of the real, living God.

Our humanity has been redeemed, lifted up to the sublime heights of divine association, and in that revelation we should be content to rest on the faith in God and on the firm belief in Jesus, and in the final hope of being received in heaven to share the glory and the dignity of our brother, Jesus Christ, in the kingdom of the Almighty Father.

And to attain such an end we must not simply seek for physical proofs of spiritual things. We must believe without having seen, and thus attain to a greater reward, as Jesus said to Thomas: "Blessed are they that have not seen and yet have believed."

St. John has said: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

CHICAGO PRIEST WILL BECOME BAPTIST MINISTER.

The unusual news is given by the secular press that the Rev. Samuel L. Mitchell of Chicago has been called to the pastorate of the First Baptist Church of Duluth, while still in our ministry, and, it is alleged, has given notice that he will accept the work. He is said further to have stated that for some time he had contemplated such a change in his ministerial relations. Mr. Mitchell is a Canadian, and was brought up as a pronounced "Evangelical," and as a boy of fifteen played the organ in the Baptist house of worship in Woodstock, Canada, at which time he was there "immersed," though, strangely enough, assuming that he was still a Churchman. He was graduated at Trinity College, Toronto, and at Wycliffe Hall, an extremely "Evangelical" institution. In 1897 he was ordained to the diaconate by the present Archbishop of Montreal. He crossed the international line shortly after, assuming charge of Christ Church, Eastport, Maine, and not long after accepted his most recent work, the rectorship of St. Martin's Church, Austin, Chicago. He is quoted in the Duluth *Tribune* as saying:

"I preached here in December, and after returning to Chicago, received a call to the First Baptist Church of this city. Wishing to look over the field again before deciding to make the change, I came back here the last of January, and a short time ago I finally decided to identify myself with the Baptist Church.

"My connections with the Episcopal Church have been most pleasant, and I have a great veneration for her service and ritual, but I believe I can do better work in the Baptist Church."

PRAYER FOR BROTHERHOOD CONVENTION.

Bishop Gailor of Tennessee has formulated the following prayer, to be said preparatory to the holding of the Convention of the Brotherhood of St. Andrew in Memphis, Tenn., in October:

"Our Heavenly Father, who so loved the world, that Thou didst give Thy only begotten Son to die for men: Enable us, we pray Thee, to follow the steps of that apostle who first found his brother and brought him to Jesus Christ. Make our Brotherhood of St. Andrew an effectual power for the extension of Thy Kingdom. Kindle our love, quicken our devotion, deepen our faith. Grant, we beseech Thee, to the Convention we are about to hold, the special presence of Thy Holy Spirit, that it may bring a blessing to this city and diocese and to Thy whole Church. Accept our prayer and service and be our guide and help, now and forever, through Jesus Christ our Lord. *Amen.*"

ALTAR FOR ST. KATHARINE'S SCHOOL.

A new altar has recently been placed in the chapel of St. Katharine's School,

ALTAR OF ST. KATHARINE'S SCHOOL, DAVENPORT, IOWA.

Davenport, Iowa, of which an illustration is appended herewith.

SUMMER LECTURES AT ALBANY.

Arrangements are being made for a course of summer lectures for the clergy, to be held in Albany from Monday, June 25th, to Saturday, June 30th. The entire programme has not yet been completed, but the following speakers will lecture: The Rt. Rev. the Bishop of Vermont, three lectures and a conference on Preaching; Dr. H. S. Nash, four lectures on the Epistle to the Romans; Dr. A. V. G. Allen, four lectures on the Conquest of the Roman Empire by the Early Catholic Church; Dr. A. S. Lloyd, to conferences on Missions; the Very Rev. W. M. Groton, and others whose names will be announced later.

Board and lodging may be had for the week at St. Agnes' School. Information in detail may be had from the Rev. Canon Schlueter, the Deanery, Albany.

LANTERN LECTURES ON CHURCH HISTORY IN CHICAGO.

The Sunday School Commission of the diocese of Chicago has planned a course of popular lectures, illustrated by stereopticon, on "Church History," and these are now being given weekly with the hearty commendation of the Bishop who, commending them, says: "They convey through the medium of the eye and the ear what the people much need to know." The lectures are scheduled for Epiphany Church on Mondays, St. Peter's on Wednesdays, and Grace Church on Thursdays. So far the attendance at these West, North, and South side centers has been large, proving that this illustrated method is meeting a need. The titles of the lectures are: First lecture, "The Roman Conquest to the Mission of St. Augustine"; second lecture, "The Conversion of England to the Norman Conquest"; third lecture, "Papal Aggression and the Reformation"; fourth lecture, "The Reformation to the Landing of the Prince of Orange"; fifth lecture, "The Church in Modern Days."

These lectures are free, and an offering is taken on each occasion, to cover cost of projection, etc.

METHODIST MINISTER CONFORMS.

The following is from the *Ardmoreite* (Ardmore, Indian Territory):

"Rev. W. H. Talmage has resigned the pastorate of the Methodist church at Krebs, and severed his connection with the Methodist denomination for the purpose of identifying himself with the Episcopal."

BISHOP PARET'S WEST INDIAN TRIP.

The Bishop of Maryland, who has been visiting Jamaica, B. W. I., accompanied by Mrs. Paret, niece, and granddaughter, arrived home on March 15th. The Bishop said, shortly after his return: "We visited Kingston, Port Antonio, and the central part of the island, and I was very much pleased with the magnificent scenery of the place. I do not think that the scenery and the hotel service at Port Antonio can be equalled anywhere in the world. I attended the annual Synod, which was in session there, and which was presided over by Archbishop Nuttall, and I made a short address before that body in reply to an address of welcome delivered by the Archbishop in my honor. I preached four times while I was on the island, to enable the rectors of the charges, who were worn out, to obtain a little rest. I was very much surprised to find the high standard of religion which existed among these people. The congregations were about 40 negroes to every white person, and the greater part of the latter are visitors to the island. The negroes there are about on an equal with that race in this country."

The Bishop appears to be much improved as a result of his trip.

DEBT-RAISING IN THE DIOCESE OF WASHINGTON.

The diocese has taken up with great enthusiasm the Bishop's plan for relieving the parishes having mortgage debts. An organization has been incorporated by the name of "The Bishop of Washington's Fund," embracing all members of the Church in the diocese of Washington, and a constitution has been adopted by the board of trustees: twelve clergymen and twelve laymen, with the Bishop as president. The objects set forth for the creation of the fund are: (1) For the extinction of existing Church debts in the diocese; (2) After all debts are paid, for the extension of Christ's Kingdom in the diocese; (3) To commemorate the tenth anniversary of the diocese of Washington, and the consecration of its first Bishop, by the extinction, as far as possible, of the said debts. To help on the good work and to give information of what is being done, a paper of eight pages, *The Common Cause*, is published weekly, being edited by different members of the board of trustees, and distributed in all the churches. From this it appears that seventeen of the city parishes have debts, large or small; but in some cases they are upon rectories or parish buildings, the church edifices being free from incumbrance, and in several cases the rectors have said that the debt can readily be cared for by the parish which does not ask outside aid.

All, however, with or without debts of their own, are doing their utmost to work for the common good, and offerings will be taken in every church, either on the feast of the Annunciation, at Easter, or on some other Sunday. The trustees have decided that all contributions from a parish in debt shall be used for its own relief, unless otherwise specified; and that all sums received in excess of contributions from the various parishes shall be apportioned among the churches having debts, in such amount as the Bishop and trustees shall consider just and equitable.

The most hopeful sign for the success of this great undertaking is, that while earnest efforts are being made for material help, the Bishop's appeal for united intercession in its behalf is not forgotten. The collect set forth by him is used at the daily Lenten services, and special days of intercession are also appointed. At the pro-Cathedral every Friday is so observed, and the rectors of the different parishes are asked to arrange with their communicants, so that on each Friday those of one parish will be responsible for the continuous intercession from 9 till 5 o'clock. At St. James' Church, February 21st was so observed, beginning with a celebration of the Holy Communion at 7 A. M., and continuing till 9 P. M. The scheme of subjects for intercession included Guidance, Charity, The Church, Her Debts, Spiritual Growth, Our Parish, The Bishop and Clergy; with suitable collects and psalms suggested for use, and was found most helpful in making the intercession a definite and practical thing.

TWO ROOSEVELT CHILDREN CONFIRMED.

BISHOP LAWRENCE confirmed Kermit Roosevelt as one of the class of 23 presented at Groton School, Groton, Mass., on Friday, March 16th; and at St. John's Church, Washington, on Sunday, the 18th, Bishop Satterlee confirmed Miss Ethel Roosevelt, with others, including a daughter of Secretary Taft and a daughter of General A. W. Greely. Mrs. Roosevelt was among those present at the Groton function, and at the service at St. John's, Washington, President and Mrs. Roosevelt and some of their children, and Secretary Taft, were in the congregation.

WARDROBE BEQUEATHED TO THE POOR.

AFTER leaving $2,400 to Bishop Leonard of the diocese of Ohio for the erection of a memorial to the late Joseph W. Swayne, a brother-in-law, the late Margaret E. Swayne of Richmond, Ind., made provision in her will that her wardrobe should be given "to poor and needy women who can appreciate it."

HARVARD SUMMER SCHOOL OF THEOLOGY.

FOR THE EIGHTH consecutive year there will be a Summer School of Theology conducted this year at Harvard University, the general subject being "Christian Theology in Its Origin and Development." The dates fixed are July 5th to 21st, and there will be lectures given by Professors Toy, Emerton, Moore, Fenn, and James, all of Harvard, and McGiffert of Union Theological Seminary. The Summer School is open to men and women on a fee of $15. Inquiries will be answered by the Rev. Robert S. Morison, Divinity Library, Cambridge, Mass. It is announced also that the course for 1907 in the Summer School will be devoted to Social Ethics, and that in the year 1908 to the History of Religion.

An interesting statement made in connection with the school is that which analyzes the membership in previous sessions by "denominational affiliations," the larger bodies being represented as follows: Orthodox Congregational, 141; Protestant Episcopal, 80; Unitarian Congregational, 56; Universalist, 54; Methodist Episcopal, 34; Baptist, 33; Presbyterian, 13; Disciple, 12.

The students of last year, 61 in number, formed an association to coöperate in making known the opportunities given in these summer schools.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Noonday Services in San Francisco.

NOON-DAY SERVICES throughout Lent are held in the assembly rooms of the Chamber of Commerce, San Francisco, from 12:15 to 12:45, the list of speakers for the season being printed in advance. Among the appointments are the Bishop of Sacramento for March 14th and 19th, the Bishop of California for Good Friday, and Dean Hodges for Monday and Saturday of Holy Week. Names of a number of ministers of sectarian bodies are included among the speakers.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Missionary Addresses in Utica.

A LARGE NUMBER of the clergy of Utica and vicinity met in Grace Church, on Friday, March 9th, and listened to a very interesting address by the Rev. E. P. Smith, educational secretary of the Board of Missions. In the afternoon of the same day, Mr. Smith addressed the members of the Woman's Auxiliary of the Second Missionary District, in Calvary Church, Utica.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Junior Auxiliary—La Grange.

A SECTIONAL MEETING for the South side branches of the Junior Auxiliary was held at Grace Church on Saturday, March 10th. After a brief service in the church, taken by Dr. Waters, the children listened with great interest to a graphic account of life in Japan, by the Rev. J. A. Welbourne of Tokyo. The business meeting was held in the parish house, when 224 members were present from 11 parishes. The secretary of each branch gave a report of work accomplished during the year. Mrs Duncombe, vice-president of the Woman's Auxiliary in charge of Junior work, gave many useful suggestions for new branches, and Mrs. Hopkins' presence at the meeting brought its usual encouragement to the work. Miss Nellie Seeley read a good paper on Indians, and Mrs. F. D. Hoag told most charmingly of Honolulu and missionary work done there.

IN EMMANUEL PARISH, La Grange, a course of lectures on the Old Testament is being delivered on Tuesday evenings in Lent, treated successively as follows: "How to Teach the Old Testament to Children," Rev. Frank Du Moulin, LL.D.; "How to Study the Old Testament," Rev. Charles Scadding; "The Kingdoms, Countries, Cities of the Old Testament," Rev. George Craig Stewart; "The Bible and Tradition," Rev. Charles Scadding; "Church Doctrine and the Old Testament," Rev. John Henry Hopkins, D.D.; "Leading Characters of the Old Testament and Their Times," Rev. O. A. Toffteen, Ph.D.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Lenten Courses - Death of Edward C. Jones.

SPECIAL PREACHERS at some of the churches within the diocese include the following:

At St. Alban's Danielson, the Rev. Messrs. Franklin Jones Bohanon; Lester Bradner,

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Jr., Ph.D.; Alfred Poole Grint, Ph.D.; Richard Daniel Hatch, B.D.; Frederick E. Buck; Charles Silas Champlin; Lucius Martin Hardy; and Albert Corey Jones, are speakers in a course on "Men of the Church."

At St. James', Danbury, there is a special course of sermons by the Rev. Marmaduke Hare, M.D., rector of All Saints, New Milford, on "What Is It to Be a Christian?" "Why Ought I to Be a Christian?" "The Enthusiasm of the Christian"; "The Manliness of the Christian"; and "The Unanswerable Argument—the Christian."

In New Haven, St. James and Grace churches unite in Friday evening addresses at the two churches alternately, at which the speakers are the Rev. Messrs. Franklin Knight, J. Frederick Sexton, William Brewster, E. B. Schmitt, George H. Buck, and George T. Linsley.

MR. EDWARD C. JONES died recently at New Haven. He was a vestryman of St. Paul's parish, and a brother of the Rev. Albert Corey Jones, rector of St. Mark's, Mystic.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

THE SOCIETY of Saint Charles, King and Martyr, of England, has presented an altar crucifix to the Benedictine monastery at Fond du Lac.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Thomasville—Lent in Savannah.

A NEW pipe organ has recently been installed in St. Thomas' Church, Thomasville (the Rev. G. Sherwood Whitney, rector), and was used for the first time on Quinquagesima Sunday. The organ was built by Henry Pilcher's Sons, and is a powerful and sweet-toned instrument. It has two manuals and fifteen speaking stops, with an unusual number of couplers and composition movements, which give great variety to its tones. The cost was $3,000. On Shrove Tuesday evening a recital was given by the new organist, Prof. H. T. Robinson, Mus.Bac., *Oxon.*, and was greatly enjoyed by an audience which filled the church.

A new rectory is contemplated by St. Thomas' parish, and nearly $1,800 is now in hand for this object, with more in sight.

LENT in Savannah is being well observed and the clergy have provided an unusual number of services. In addition to the regular Lenten services in each church, the clergy of the city are holding a daily noonday service at Christ Church, and on Wednesday nights a union service is held at one of the three churches, in rotation. All of these services are unusually well attended. The special preachers from outside the city for the Wednesday night services are: the Rev. Wm. Way and Rev. John Kershaw of Charleston, S. C.; Rev. M. Campbell Stryker of Jacksonville, Fla.; Rev. Wyllys Rede, D.D., of Brunswick, Ga., and Rev. Wm. Bohler Walker of Macon, Ga.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Illness of General Brown in Mexico—Sanford—Calais.

THE BISHOP expects to return from Mexico, whither he went last month for a greatly needed change, in time for his April visitations. General John Marshall Brown of Portland, for many years a valued member of the Standing Committee of the diocese and its secretary, who accompanied the Bishop, was taken quite seriously ill after reaching Mexico, but is reported as having left the hospital in the Mexican capital, where he had been under treatment, and resumed his trip. The Bishop and General Brown will return by the way of the Grand Canyon of Arizona.

PLANS have been made for the dedication of St. George's Church, Sanford (the Rev. Cuthbert Fowler, minister), on St. George's day, April 23d. The mission at Sanford is now nearly six years old, and is in a flourishing condition.

THE PEOPLE of St. Anne's parish, Calais, are happy in the thought that their former rector, the Rev. S. B. Moore of Asbury Park, N. J., is about to return to them and reassume charge of the parish, with the expectation of being able to remain until November 1st.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Cantata at Annapolis—Parish Building for St. Bartholomew's.

THE SACRED CANTATA, "Penitence, Pardon, and Peace," by J. H. Maunder, was rendered at the service of Evening Prayer in St. Anne's Church, Annapolis, Sunday, March 11th, at 4:30 P.M. This is the first of two musical services to be given during Lent, in St. Anne's. The solos were sung by Master George Carlson, a chorister, and by Midshipman Pearsoll of the U. S. Naval Academy.

THE VESTRY of St. Bartholomew's Church, Baltimore, has decided to add a parish building to the church property. The Rev. William Page Dame is the rector, and it is entirely by his efforts that this addition to the church is to be made. Over a year ago a poor woman gave him 50 cents to be used for the church, and because it meant sacrifice, and was therefore consecrated money, the rector laid it aside to form the nucleus of this fund. After some months, $5.00 was added to the fund, and now the vestry has over $2,800 in the bank and $1,600 more is pledged.

The lot on which the building will be erected is in the rear of the church, and was given by the Dashiell estate. Dr. N. L. Dashiell, one of the vestry, Mrs. Louisa Dashiell, Miss Mary Dashiell, and Mr. Henry Dashiell, deeded the property to the church last June, and now the plans for the building are made and in the hands of the bidders. Mr. Paul Lemmart is the architect.

The main or Sunday School room will be 30x60 feet, and opening into this will be a smaller room, 16x20 feet, which will be used for the infant department and meetings of the different organizations of the church. There will also be a kitchen, a library, and a large hall. The building will cost about $6,000.

The Rev. Mr. Dame has been rector of this church for nearly three years, and the erection of this building is the result of his work. The Sunday School has 150 scholars and is rapidly growing. When the parish house is completed, a mother's meeting will be organized and a kindergarten established.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

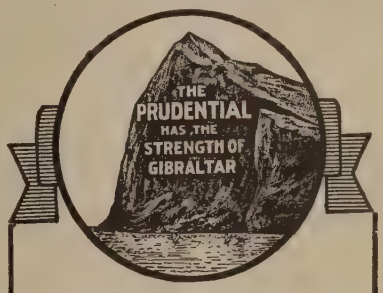
New Mission at Cliftondale—Large Bequest for Sailor Charities.

A NEW MISSION was started at Cliftondale, which lies north of Boston, on Sunday, March 11th, which will mean eventually the establishment of a self-supporting parish. The service was conducted by Archdeacon Babcock, assisted by Francis L. Beal, a lay reader. There was a very good attendance. A permanent Sunday School will immediately be established to meet each Sunday. For the present the Church service will be once a month.

A NEW stained glass window is soon to be installed in the Ascension Memorial Church, Ipswich, to occupy a place over the altar. The window is the gift of Mrs. Ruth Appleton Tuckerman and is a memorial to her husband. The parish recently has secured the services as organist and choirmaster of Mr. H. Richter Austin. Mr. Austin is an Englishman, and for the past two years occupied the same posts at the English Royal Chapel of St. George at Berlin, Germany. Previous to that he was assistant organist at Hampstead parish church, London.

THE Country Parsons' Club, which is an association of clergymen of the churches alng the North Shore of Massachusetts, was entertained recently by the Rev. Henry Bedinger of St. Peter's Church, Salem. The Rev. Alfred A. V. Binnington of St. John's, Gloucester, read a paper on "Unionism," which was afterwards discussed at length.

LOCAL PAPERS have just published a story that, through the will of Lord Inverclyde, head of the Cunard Steamship Line, a fund of $250,000 was to be distributed among the sailor charities of Boston and New York.



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If this be so, such worthy institutions as St. Mary's House for Sailors in East Boston and the Sailors' Haven in Charlestown will, among others, come in for a generous share of the money; and it may be added that such a bequest would prove a tremendous boon to such men as the Rev. Arthur Ketchum, who is doing such a splendid work in East Boston, and to Stanton King of the great Charlestown enterprise. Of the various philanthropies which might be benefited within and without the Church, St. Mary's seems to have first claim, for the Cunard Docks are almost opposite this institution, and seamen and officers of this great line are perhaps more in touch with it than with any other whose ministrations directly appeal to the followers of the sea. So everybody is hoping the story of this good fortune is true.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.

City Notes—Illness of Rev. F. H. Stubbs.

ARCHDEACON HUGHSON of Asheville, N. C., completed a busy week of appointments in the diocese by preaching three times on Sunday, March 11th, being, respectively, at St. Paul's in the morning, at a congregation of Sunday School children at the Cathedral in the afternoon, and at St. James' in the evening, telling in each instance the story of his work among the mountaineers of western North Carolina. So efficacious were his words as to the importance of this work, that the offerings taken at St. Paul's for the work exceeded $400. This makes a total of some $2,000 raised for extra-parochial purposes at St. Paul's since Christmas. Under the active administration of the Rev. William Austin Smith, this parish is taking an advanced position with respect to the work of the Church at large and is showing new interest in general work.

THE LENTEN LECTURES on Church History given by the Rev. Charles Scadding at the parish house of St. Paul's Church, are arousing much interest and people are expressing themselves as delighted with the forcible manner of learning Church history in this novel way. The lectures are at 2:15 every Saturday afternoon, and are open to the public generally. The subject for the lecture of the present week is "The Period of the Papal Aggression in England and the Reformation 1090-1558."

THE SERIOUS illness of the Rev. F. H. Stubbs, rector of Christ Church, Eau Claire, is reported, and some doubt is expressed whether he may be able to rally from it by reason of his advancing age. Mr. Stubbs came to the diocese in 1903, having for a number of years previous been rector of St. John's Church, Waverly, Baltimore, Md.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Notes.

THE REV. GEO. HEATHCOTE HILLS of the pro-Cathedral, Minneapolis, held a quiet hour for the Daughters of the King, on Monday evening.

THE BISHOP has lately completed a tour of the northern counties of the diocese, and as matters of more than local interest, we note the following: at Emmanuel Church, Litchfield (Rev. L. E. Gullander, priest in charge), a bell has been given, "to the Glory of God and in loving memory of Rt. Rev. Henry Benjamin Whipple, first Bishop of the Diocese." This bell was blessed at the time of the Bishop's visitation. At St. Luke's, Willmar (Rev. Horatio Gates, rector), the largest Confirmation class in the history of the parish (33) was presented, and pledges were taken for a parish house. At Gethsemane, Appleton (Rev. Elias Wilson, rector), a new rectory has been built, with only $200 indebtedness. On Monday evening March 12th, the Bishop delivered a lecture, under the auspices of the Men's Club of Holy Communion Church, St. Peter, on Diocesan Institutions.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

New Church at Yazoo City—Junior Auxiliary—No Church Damaged at Meridian—Church Burned at Dry Grove—The Projected Schools—Biloxi.

TRINITY CHURCH, Yazoo City (Rev. Albert Martin, rector), has not only completed the new church, which replaces that burned in the disastrous fire of 1904, but it has been able greatly to improve upon the old, and is manifesting decidedly renewed vigor. A chapter of the Brotherhood of St. Andrew has been organized from which the rector expects substantial aid in his effort to push the Church's interest in this growing and thriving city. A vested choir has recently been established, and the rector reports larger congregations and much interest on the part of the young people.

MISS FLORA WALTHALL, diocesan secretary of the Juniors, in order to interest the young people the more readily, has adopted the plan of monthly correspondence classes for the study of Diocesan Missions. The questions are printed in the diocesan paper each month and include a wide range of topics connected with diocesan organization and mission work. A branch of the Junior Auxiliary has been established in St. Paul's parish, Meridian, Mrs. Green, the wife of the rector, being the organizer and leader.

IT WILL BE of interest to many to know that no churches were lost in the recent disaster which destroyed a large and important part of the city of Meridian. Thus the relief sent by the Church and through other sources has been for the general fund of the city.

THE CHURCH OF THE HOLY COMFORTER, Dry Grove, was destroyed by fire on February 4th. The fire originated through the carelessness of a neighbor in leaving a burning brush heap after nightfall. Nothing was saved, and all must be replaced by the little country neighborhood to which the chapel ministered. This little church was for years the centre of Bishop Green's grammar school and theological school, of which the late Dr. Douglas was the principal. The school was destroyed by the awful yellow fever epidemic of 1878, which slew nearly all of the residents and effectually broke up the community. The little chapel, however, still stood to do duty for those remaining. It is hallowed by its associations with Bishop Green and the worthy ones associated with him, and it is the intention of the Bishop to rebuild so soon as this can be done.

THE COMMITTEE of the diocese charged with the duty of raising funds for the building of schools some time ago announced its decision to begin with the school for girls. The work of securing subscriptions was begun by the Bishop on March 4th.

The little mission of Iuka, one of the weakest both in numbers and in finance, was the first visited, and every soul approached gave a subscription. Several other parishes and missions have been visited and in every case the interest has been great and universal and subscriptions have been freely offered. In more than half this area the state is sadly depressed by crop and other disasters, but our task of securing funds is not the work of one year only, and we have good hope that every member of the Church will do his duty as God prospers him with means for the purpose.

THE EDITORIAL MENTION of THE LIVING CHURCH in behalf of the educational work

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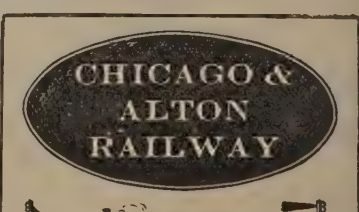

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for the Negroes in Vicksburg, brought us responses from Rev. Dr. Waterman of New Hampshire, $15; Mr. John Dale and Mrs. Peabody of St. Paul, Minn., $5 and $20; Rev. Mr. Tucker, Mobile, $2.50; Bishop Olmsted of Central New York, $25; and Bishop Hall, $50. Mississippi is grateful to you and to them.

THE CHOIR of the Church of the Redeemer, Biloxi (Rev. C. B. Crawford, rector), on Sunday evening, March 11th, gave the sacred Lenten cantata, "Penitence, Pardon, and Peace," by J. H. Maunder. The church was crowded. The offerings, for music for the choir, amounted to $23.29.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Noonday Services in St Louis.

THE NOON-DAY Lenten services held under the auspices of the Brotherhood of St. Andrew, in the Garrick Theatre, St. Louis, are attracting large crowds of busy men and women. Canon John Cheyne Davidson of Peterborough, Ontario, was the speaker from March 5th to 10th, and he created somewhat of a sensation on the last days of his visit by introducing a small orchestra of eight pieces. The Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa, preached on the 12th, 13th, and 14th insts., and was followed by the Ven. W. K. Lloyd, D.D., Archdeacon of Arkansas, who had just concluded a nine days' Lenten mission at St. Paul's, St. Louis.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Large Class Confirmed in Paterson.

THE LARGEST class ever confirmed in Passaic County was a class of one hundred, presented by the Rev. D. S. Hamilton at St. Paul's Church, Paterson, on March 4th, and confirmed by Bishop Lines.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Priest will Lecture in England.

THE REV. C. L. COODER of St. Paul's Church, Rahway, has been granted leave of absence from August till the end of October next, for the purpose of visiting England to deliver a series of lectures under the auspices of the Society for the Propagation of the Gospel, showing something of the early work of the Society in this country and the wonderful later results. Mr. Cooder's parish lies in a section of New Jersey which was one of the first to be aided by the venerable society, and indeed the whole of New Jersey is under obligations to the S. P. G. for its strength in Churchmanship to-day.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Notes—Mission at Port Clinton.

ST. MARK'S CHURCH, Toledo (Rev. Dr. L. P. McDonald, rector), is enjoying a very much larger attendance in its beautiful new church than was ever known in the old building. This is especially noticeable in the daily services for Lent. On three Wednesday evenings in Lent the sacred concerts given by the choir are very largely attended. The pews in the new St. Mark's have recently been assigned to those who pledge support to the church. The current expenses of the new church are to be about three times as great as those of the old, but increased interest and strength are expected to meet them.

THE REV. DR. CYRUS TOWNSEND BRADY, rector of Trinity, is often called away from Toledo to give addresses elsewhere. In Cincinnati lately, his three sermons at the noon service in the theatre were attended by congregations of some 300 the first day, and over 700 the third. At a memorial service in the Valentine Theatre, Toledo, held in honor of the late Dr. Harper, president of the Chicago University, Dr. Brady made the closing address, calling attention to the lasting fame of Dr. Harper in literature. An anarchist speaker here having lately declared disloyal sentiments against the flag, Dr. Brady, in his sermon in Trinity, preached true loyalty with great force and beauty. On the Sunday following Washington's birthday, Trinity was decorated with flags and the rector preached a patriotic sermon. Several of the patriotic societies attended in force. The church was crowded. At the March meeting of the Clericus, Dr. Brady led the discussion on Baptismal Regeneration.

THE REV. W. W. HODGINS is improving in health, sojourning among his friends in Canada.

THE REV. EDW. S. DOAN, rector of St. Thomas, Port Clinton, has just concluded a very helpful and well appreciated week's mission in his own parish. The mission services have been, writes an attendant, "to the great edification and spiritual uplift of those members of the parish who have had the privilege of attending them, and have certainly strengthened our love for the dear old Church."

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

PLANS have been submitted to a number of builders by the architects for a new parish house for Christ Church, Sixth and Venango streets, Philadelphia (the Rev. William Bernard Gilpin, rector). It is intended to erect a two-story stone structure, which will contain a gymnasium in the basement, the rector's study and guild rooms on the first floor,

TOOTHSOME SALADS

PROMOTE HEALTH AND PLEASE PALATE.

A lover of good living writes from Chicago:

"The favorite salads in my family," he says, "are prepared with Grape-Nuts, according to your recipes. We regard them as unapproachable. We are also fond of Grape-Nuts with cream as a breakfast food, and use it daily.

"I was a great sufferer for years," he continues, "from stomach trouble, which gave rise to painful headaches, and I was at last completely prostrated and bed-ridden with ulceration of the stomach and bowels. I suffered untold agonies while the doctors were trying to cure my ailment with medicines.

"I could retain nothing on my stomach but an occasional sip of cold water, or a teaspoonful of olive oil, and at last even these could not be kept down. The doctors then gave me up—said there was no hope for me.

"In this strait my good angel induced me to try Grape-Nuts food, and it may sound ludicrous to say of the initial experiment that the sensation was simply 'heavenly,' but nothing milder than that will express it.

"My recovery was rapid and in a very few days I was up and about, and in a few weeks was a perfectly well man again. And it was all the work of the Grape-Nuts food, for, as I have said, the doctors had ceased to give me medicine, considering my case hopeless.

"Since then Grape-Nuts has been, and always shall be a staple article of diet with us." Name given by Postum Co., Battle Creek, Mich.

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Mrs. A. L. Howe, Tully, N. Y., writes:—"'Actina' removed cataracts from both my eyes. I can read well without glasses. Am 65 years old." Robert Baker, Ocean Park, Cal., writes:—"I should have been blind had I not used 'Actina.'"

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and an assembly room and kitchen on the second floor.

A COPY of the painting by Murillo of the Blessed Virgin has been hung recently over the Lady Altar at the Church of the Transfiguration (the Rev. Hibbert H. P. Roche, rector). It is of great value.

THE OLD BUILDING in which the Bible class of the late Jay Cooke, the financier, used to hold its sessions, has been razed to the ground and a fine memorial building will be built, at a cost of $15,000, by the children of Mr. Cooke. The plans provide for a stone building, which will be begun early in April.

THE PENNSYLVANIA branch of the Red Cross Society was organized on Wednesday, March 14th, in the Church House. The Bishop Coadjutor presided. Mr. Talcott Williams was elected president; Mrs. A. J. Cassatt, vice-president, and Mr. Joseph Allison Steinmetz, secretary.

BY THE WILL of Edward T. Robbins, a retired chemist, over $100,000 is devised to charities. Among these are the Home for the Aged of St. Luke's Church, $1,000; Home for Incurables, $5,000; Christ Church Hospital, $10,000; Christ Church, Pemberton, N. J., $5,000; to keep in repair the Dobbins' Memorial Chapel and the sexton's lodge connected with St. Andrew's Church, Mount Holly, N. J., $10,000.

THE FUNERAL of William P. Ellison, the father of the wife of Mr. Ewing L. Miller, treasurer of the diocese, took place on Wednesday, March 14th, at St. James' Church, Philadelphia. The office was said by the Bishop of Pennsylvania and the Bishop of New Jersey. Mr. Ellison was a well-known merchant of Philadelphia, and some time ago celebrated the golden anniversary of his marriage.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Mission at Zanesville.

ST. JAMES', Zanesville, Ohio (Rev. Sydney Goodman, rector) started its first week in Lent with a remarkably successful mission under the Rev. Dr. F. E. J. Lloyd, this being the fifty-second held by this well-known missioner. The mission was inaugurated at Evensong on the 5th of March and extended to the Evensong of the 11th. Great enthusiasm was evinced from the first service, and the ability and zeal of the missioner created a profound impression throughout the parish and city.

Each day the Holy Eucharist was celebrated at 7:30, with a short meditation. The potteries were visited at the noon hours. At 4 P. M. an instruction was given on the Christian Faith, and at 7:30, mission preaching. The question box was opened and answered with a facility and helpfulness born of long experience. The daily papers published long reports of the sermons and answers made by Dr. Lloyd. A remarkable service for women on Friday, when "Woman in Her Relation to the Home, Society, and the Church," was treated, was immensely helpful, and on Sunday afternoon the largest hall in the city was engaged for the sermon to men only, on "The True Secret of Power."

St. James' is the "men's church" of the city, 60 per cent. of its evening congregations being men, and the manly and fearless appeals of Dr. Lloyd were especially valued and appreciated. A phenomenal number of resolution cards were handed in to the missioner, and a number of recruits have joined the Confirmation class as an immediate evidence of the stirring results of the mission.

The closing services were wonderful evidences of the ability, devotion, and zeal of the missioner, who has been greatly blessed in this, his fifty-second mission during the last ten years.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

Mission at Mt. Vernon

THE REV. W. M. PURCE, the new priest in charge of Trinity Church, Mount Vernon, has just concluded a ten days' mission there which has been very helpful to the members of the mission and has been the means of removing some of the prejudice existing against the Church. The Instructions were on the following topics: "God," "The Trinity," "The Father," "The Son," "The Holy Ghost," "The Church," "Baptism," "Confirmation," "The Holy Eucharist," "The Apostolic Ministry." The question box was freely used, and through it much valuable instruction was given. The present prospects for the work here are most promising.

The first Confirmation class in this mission was presented in 1880 and the last in 1903, and the total number confirmed in that time was 76. Were we to judge from standards of settled communities, the mission should now be self-supporting, but it only reported 20 communicants to the last Synod. St. Louis, Chicago, Evansville, and other larger places have received large numbers from here. This mission has also given to the Church one priest, the faithful and de-

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WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

The Bishop's Anniversary.

The special service in commemoration of the consecration of Washington's first Bishop will be held in the Ascension pro-Cathedral on the eve of the feast of the Annunciation, as it would be impossible for the clergy to be present on the day itself. The sermon will be by the Bishop of Maryland.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Wheeling Notes—Fairmount.

On Sunday morning, March 11th, at St. Luke's Church, Wheeling (Rev. Jacob Brittingham, rector), the Rev. Joseph E. Speers preached his first sermon since his ordination in the Church. Mr. Speers was for many years pastor of the Second Presbyterian Church, and renounced that faith some time ago and was ordained priest by the Bishop of Pittsburgh on Friday, March 9th, at Calvary Church, Pittsburgh. Many of his former congregation were present, and some disappointment was expressed in not hearing from him any reference to his change of allegiance.

St. Andrew's parish, Wheeling (Rev. Thos. J. Oliver Curran, rector), has for some time been trying, among its own congregation and immediate friends to secure money with which to build a church, on a lot purchased some time ago by the Bishop. This week they were agreeably surprised when Bishop Peterkin announced his intention of raising sufficient funds to build a handsome church for the congregation. He will in a short time send out circular letters soliciting contributions for this object, and expects soon to have enough money on hand to warrant a commencement of work on the church. It will be built in the old Spanish mission style, and will have a large basement to be used as parish hall, guild rooms, and chapel. The entire second floor will be occupied by the church, and the building will be as nearly as possible under changed conditions, a duplicate of the Memorial Church of the Good Shepherd recently erected in Parkersburg by the Bishop.

The mission of St. Andrew's was founded by the Brotherhood of St. Andrew, in the parishes of St. Matthew's and St. Luke's, and continued for a number of years, securing the services of first one lay reader and then another, later being supported by St. Matthew's congregation, and ministered to by the curate, the Rev. Thos. J. O. Curran, until it was formed into an independent parish, and Mr. Curran was chosen rector. The services have been held for a number of years in a hall, which has been transformed into a very neat mission building.

The parish is situated on the south side, in the mill district, and has had many difficulties to contend with, particularly the daily "12-hour turns" the men are compelled to work, thus making it impossible for one-half of the men of the parish to attend any one of the services of the Church; but in spite of these troubles, the mission has been very successful and a wonderful power for good in that part of the city, which is reached by no other church, though having a population of probably 25,000 souls.

During the Lenten season, Christ Church, Fairmount (Rev. Morton A. Barnes, rector), will probably have more services than any other parish in the diocese. There will be from one to four services a day, aggregating at least one hundred during Lent. The rector is having charge of all the services, and so far has had very good congregations. This church is now making special efforts to raise funds to secure a pipe organ, which they hope to have installed by Easter.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Buffalo Notes.

The Church of the Ascension, Buffalo (Rev. Geo. B. Richards, rector), has been redecorated throughout, including the basement chapel. The pews in this church are of handsome black walnut and the walls and ceiling of the nave and sanctuary have been painted in oils the color of old ivory, the corbels and brackets being glazed in the same color, a trifle darker; and the beams and trusses being in black walnut makes a very striking yet pleasing contrast. A new electric lighting system has also been installed, making it possible to illuminate as much or as little of the interior as occasion and outside conditions may require. The entire work was done under the personal supervision of the rector, which assured the most satisfactory results.

The Rev. Canon Dann of St .Paul's, London, Ont., spoke on the work of Sunday Schools, under the auspices of the Buffalo Sunday School League, at St. Mary's Church, Wednesday evening, March 14th. Canon Dann advocated the graded system, and made many valuable suggestions looking toward the improvement of present Sunday School methods.

CANADA.

Serious Illness of Dean Smith—News of the Dioceses.

Diocese of Ontario.

The Very Rev. Buxton B. Smith, rector of St. George's Cathedral, Kingston, was stricken with paralysis while preaching in the Cathedral at the evening service, March 13th. On his removal to his house, he failed

GRAND TO LIVE

AND THE LAST LAUGH IS ALWAYS THE BEST.

"Six months ago I would have laughed at the idea that there could be anything better for a table beverage than coffee," writes an Ohio woman—"now I laugh to know there is."

"Since childhood I drank coffee as freely as any other member of the family. The result was a puny, sickly girl, and as I grew into womanhood I did not gain in health, but was afflicted with heart trouble, a weak and disordered stomach, wrecked nerves and a general breaking down, till last winter at the age of 38 I seemed to be on the verge of consumption. My friends greeted me with 'How bad you look! What a terrible color!' and this was not very comforting.

"The doctors and patent medicines did me absolutely no good. I was thoroughly discouraged.

"Then I gave up coffee, and commenced Postum Food Coffee. At first I didn't like it, but after a few trials and following the directions exactly, it was grand. It was refreshing and satisfying. In a couple of weeks I noticed a great change. I became stronger, my brain grew clearer, I was not troubled with forgetfulness as in coffee times, my power of endurance was more than doubled. The heart trouble and indigestion disappeared and my nerves became steady and strong.

"I began to take an interest in things about me. Housework and home-making became a pleasure. My friends have marvelled at the change, and when they enquire what brought it about, I answer 'Postum Food Coffee, and nothing else in the world.'" Name given by Postum Co., Battle Creek, Mich.

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Good Friday Addresses delivered in Grace Church, Brooklyn, by Chauncey B. Brewster, now Bishop of Connecticut. 12mo, cloth, 60 cents net. By Mail, 65 cents.

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Six Lent Sermons. By Bishop Cameron Mann. 12mo, cloth, 60 cents net. By Mail, 65 cents.

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By Rev. H. Lilienthal. With an Introduction by the late Bishop Clark. 12mo, cloth, 80 cents net. By Mail, 87 cts.

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Addresses on the Seven Last Words, together with a Sermon for Palm Sunday and one for Easter Day. By Rt. Rev. H. B. Restarick, Missionary Bishop of Honolulu. 16mo, cloth, 60 cents net. By Mail, 67 cents. (New Edition.)

A THREE HOUR SERVICE
On the Seven Words from the Cross. Compiled by Rev. Charles L. Pardee. 12mo, paper, 5 cents net; per hundred, $4.00 net. (New.)
Carriage Extra.

This new Good Friday service has been specially prepared in deference to a general desire for a departure to some extent from such as are now in use, and for one drawn entirely from the resourceful Book of Common Prayer and from the Church Hymnal.

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Notes on each verse of the 51st Psalm, making a useful meditation for the season of Lent. Each short enough for busy people. Published by the S. P. C. K., London. Cloth bound, 15 cents, postpaid.

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to rally in spite of all that medical skill could do for him, and it is feared he cannot recover.

The Very Rev. B. B. Smith, D.D., Dean of Ontario and rector of St. George's Cathedral, Kingston, was called from Sherbrooke to St. George's Cathedral, Kingston, about twenty years ago. He was rector and afterwards Dean in succession to Dean Lyster. He received deacon's orders in 1869 and priest's in 1871.

Diocese of Rupert's Land.

THE SUM of $45,000 has been subscribed by March 13th towards a fund for the erection of the new St. John's College building, Winnipeg. The new portion is to be a memorial of the late Archbishop Machray.

Diocese of Ottawa.

AT A RECENT conference of Bishop Hamilton with his clergy, the immigration plans of the Church Army were discussed, and the clergy asked to coöperate by receiving and finding positions for immigrants. The rural deans have been asked to report on the number of confirmations in the various parishes by the middle of April.—THE CHURCH of St. Alban the Martyr, Ottawa, is to have a new brass chancel screen, the money for it having been provided by a legacy from the late Major Wicksteed, of $500.

Diocese of Huron.

THE Anglican Young People's Association is a movement which has found much favor in the diocese. One of the matters to come before the general committee at the February meeting was the holding of a convention next autumn.—A PROPOSITION has been made that the Western University be taken over by the city of London and become a civic institution. The offer was made by Bishop Williams on behalf of the University authorities. A committee has been appointed by the city to consider the matter.—ST. JAMES' CHURCH, Brantford, will have a surpliced choir by Easter, it is expected.

Diocese of Niagara.

SUBSCRIPTIONS are being solicited for building a church in Holy Trinity mission, Hamilton. It is hoped that a beginning may be made by Easter.—BISHOP DUMOULIN was ill in the beginning of Lent and unable to take part in Ash Wednesday services.

Diocese of Montreal.

ST. THOMAS' CHURCH, Montreal, has been purchased by Mr. John Thomas Mokon, who has also given a large sum towards building the new church, which will be shortly begun. —BISHOP CARMICHAEL is giving lectures every Wednesday evening during Lent in St. George's Church.

Diocese of Toronto.

THE POSITION of principal of Wycliffe College, Toronto, has been offered to the Rev. Mr. O'Meara.—A MEMORIAL WINDOW is to be placed in St. Peter's Church, Toronto, to Archdeacon Boddy, who was first rector of the parish.—THE RESULTS of the associate mission of Minden and Stanhope, which has been worked for the last seven years by three men living together in a clergy house in a central part of the district, to be served, seem to be very satisfactory. The difficulty is to get clergy to volunteer for the work. One man is now left to work alone, and it is earnestly hoped that others may come forward to assist.

The Magazines

IN REPRODUCING from that excellent monthly Church periodical published in London, *The Treasury*, its supplement depicting a copy of the handsome picture of the Annunciation, which will be found on another page, we should take the opportunity of expressing appreciation of this periodical. It aptly fulfils its intention of an untechnical magazine of religious and secular reading for Church people, and its circulation in this country might well be much more extensive than it is. The magazine consists of some 96 pages monthly and is always very fully illustrated. There are frequently supplements giving illustrations on heavy paper, that reproduced in this week's issue of THE LIVING CHURCH in slightly reduced form, being one of these.

Other illustrations in the March number, occupying full pages on heavy paper, depict Lichfield Cathedral; and, as No. 36 in the series of "Representative Churchmen," the Rev. W. H. Carnegie, rector of St. Philip's pro-Cathedral, Birmingham. The latter is the frontispiece and introduces a paper on "Birmingham and Its Cathedral," by Mr. Carnegie. There is an interesting illustrated paper on "The Jewish Passover," by the Rev. G. H. Box; a useful paper in a course entitled "Pictures of Church Worship," by the Rev. W. H. Hutton; a historical paper entitled "The Wakes," with weird illustrations by P. H. Ditchfield; the sixth of a most helpful series of papers, "A Few Hints on Church Embroideries," by Hinda M. Hands, with many illustrations; and several illustrated stories and secular papers.

Church people could not do better than to subscribe for this magazine for light and pleasant reading. The Young Churchman Co., Milwaukee, are American agents, and the subscription price is $2.50 per year.

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Samuel O. L. Potter, A. M., M. D., M. R. C. P., *London, Professor of the Principles and Practice of Medicine and Clinical Medicine in the College Physicians and Surgeons of San Francisco, Cal.*, in his "Hand-Book of Materia Medica, Pharmacy and Therapeutics," in the citation of remedies under the head of **"Chronic Bright's Disease,"** says: "Mineral waters, especially the **BUFFALO LITHIA WATER** of Virginia, has many advocates." Also, under **"Albuminuria,"** he says: **"BUFFALO LITHIA WATER** is highly recommended."

George Halsted Boyland, A. M., M. D., *of Paris, Doctor of Medicine, of the Faculty of Paris, in the New York Medical Journal*, August 22, 1896, says: "There is **no remedy as absolutely specific** in all forms of **Albuminuria** and **Bright's Disease,** whether acute or chronic, as **BUFFALO LITHIA WATER, Spring No. 2.** accompanied by a milk diet. In all cases of pregnancy, where **albumin** is found in the urine as late as the last week before confinement, if this water and a milk diet are prescribed, the **albumin** disappears rapidly from the urine and the patient has a positive guarantee against puerperal convulsions."

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